THE INSTITVTIONS OF CHRIstian Religion; written by that reuerend Father, M. *Iohn Caluin*, compendiously abridged

By Edmond Bunnie *Bachellour of diuinitie*;

And translated into English by *Edward* [illegible]

Imprinted at London, at the three Cranes in the Vinetree, *by Thomas Dawson, for* William Norton. 1580.

BRITISH MUSEUM

To the reuerend Father in Chriſt, Iohn, by the permiſſion of Almightie God, Biſhop of London, *Edward May* wiſheth *the true felicitie of this life, and the* eternall happineſſe by the comming of Ieſus Chriſt.

PEruſing (Right reuerend Father) the worthie ſoundnes of godly doctrine and inſtruction, conteined in this ſhort, fruitfull, and learned *Compendium*, drawne out of Caluins Inſtitutions: I ſuppoſed with my ſelfe that my labour ſhould not only be not euill beſtowed, but alſo fruitfully imploied in the engliſhing of the ſame, aſwell for that the doing thereof might be a meanes, at thoſe voide times which I found out, to tranſlate this worke, to expel idle-

neſſe, wherein *homines male agere diſcunt*, Men practiſe to doe euill, and alſo to exerciſe and encreaſe with the good ſeruants, the ſmall talent of knowledge that God in mercy hath geuen me; as alſo the ſame being doone, that thoſe godly diſpoſed brethren that are not of abilitie to buie the whole Inſtitutions, hauing this (whereunto I haue added the expoſitiō of thoſe places which the enimies of all trueth haue falſly corrupted, to mainteine their errours (not of my ſelf, but verbatim as it lieth in Caluin) may enioy & obteine ſome profite thereof. And although we haue much to praiſe God our heauenly Father for his great bleſſings beſtowed vpō vs, by the worthy trauel of godly learned men, in ſetting foorth and tranſlating diuerſe and learned bookes into our vulgar tongue, to the encreaſing

sing of the knowledge of almightie God in them, that haue not the knowledge of tongues, to theyr great profite, and singular comfort of al godly men, which rather wish their knowledge in Gods worde, to their saluation, than their continuall ignoraunce to their eternall damnation: yet I think that this Epitomie aswel for the breuitie therof, as the pithines of the same, will doe good vnto as many as thirst after the true knowledge of Gods sacred word. And albeit, all places of scripture are not there expounded, yet such places are there opened, as may satisfie any Christian man to cõfirme his faith by, & such light in thẽ shewed, as may easily shew the way to the true meaning of many other places, not there contained. Wherfore right Honourable and Reuerende Father in Christe, my

humble sute is, that after this booke be examined & well liked, you wold accept this rude translation, as the naked growthes of a barreine soile, and first fruits of such an enterprise, and passe it vnder the warrant of your Honours good protection, whose only name may priuiledge my cause. Thus surceasing to molest your Honor with my grosse & tedious stile, I pray God to direct and lead you in your godly course while life lasteth, to Gods honour and glorie, who euer preserue you to your latter end, and send you felicitie in Christe, for euer to endure.

From London the 9. of August, 1579.

Your Honours humble and obedient, Edward May.

Of the knowledge of God the Creator.

The Argument.

GOing about to speak of the knowledge of God, because in the creation of man the same chiefly doth appeare, for that cause also doeth he treate of man in this Booke: and so the speciall places which he handleth herein, are onely two: the first whereof is the knowledge of God, the 2. the knowledge of man. In the first Chapter he speaketh of them both: and after particularly of either: yet so that in the meane tyme hee toucheth certaine other small thinges, all which notwithstanding may be referred to either of these: he treateth also of the scripture, of Images, to the knowledge of God: the other three of the making of the world, of Angels, and Deuils, to the knowledge of man. The last of all, of the meanes whereby God gouerneth the worlde, perteineth to both. As touching the knowledge of God, he sheweth first what knowledge it is that he requireth. Cap. 2. Secondly where it is to be sought for, from the 3. to the 9. truely not in man, because (although naturally it be setled in mans mynde, yet partly of ignorance, partly of malice, it is choked, the 3. & the 4.

not

nor in the making of the world, because, although therein most clearely it appeare, yet we are so blockish, that such testimonies being neuer so cleare, doe alwayes flote away, & vs without profit. 5. but in the scripture, 6. and so being caried to the Scriptures, hee prosecuteth his treatise. 7. 8. 9. thirdly, what God is. 10. fourthly, how wicked it is to attribute to God a visible fourme: where also he speaketh of Images, of the adoration of them and their beginnings. 11. fifly, he endeuoureth to proue that it is meet that God only be wholly worshipped. 12. Last of all, he speaketh of the vnitie of God, and the distinction of persons. Cap. 13. As concerning the other, that is, the knowledge of man: first he speaketh of the creatiō of the world, of Angels, of Deuils, that all these were created for mans sake. 14. then cōming to man himself, he examineth his nature & strength 15. but that both, that is to say, the knowledge of God and of our selues, may better appeare, he descendeth against fortune and destiny, to the gouernment of all humane actions: and of the whole worlde. 16. 18.

The

The first booke, Cap. 1.

That the knowledge of God and of our selues, are things ioined togeather, and how they agree the one with the other.

HE teacheth that the whole sume of al our wisdom consisteth of two parties, that is to say, of the knowledge of GOD and of our selues: yet whether goeth before, it is hard to discerne, seeing they are linked togeather wᵗ so many bondes. For first no man can looke vpon himself, but he must needs forthwith turne all his senses to the viewing and beholding of God: Whether he consider his gifts, with which distilling from heauen, hee is led as it were by certaine riuers to God; or his owne miserable slendernesse or pouertie, wherby he is admonished of the infinit plentie of all good thinges wich abide

in God.

2 Againe hée sheweth by two similitudes, that man is deceaued by false imaginations, so long as he staieth in considering of him selfe either in himselfe or in other creatures: & liftеth not his eyes to God onelie.

3 A confirmation of the effects: For the brightnesse of God is such, that the most holiest of all are amazed with great horrour, as oft as God doth shew them his glorie: Which not withstanding haue greatly esteemed of themselues, when he hath beene absent. The historie of Job to throwe men downe with a knowledge of their owne follie, weaknesse and vncleanes bringeth alway this principall proof for describing Gods wisdome, strength & cleannesse.

Iudge. 13.22.
Esay.6.5.
Exod.2.1.
Gene.18.17.
1.King.19.13.
Esay.14.22.
Esay.2.10.19.

Cap. 2.

What it is to knowe God, and to what end, tendeth the knowledge of him.

HE vnderstandeth that knowledge of God, wherby we conceiue not onely ỹ there is a God, but also know that

that which is profitable for his glorie, and that which is expedient for vs to knowe. And fith there are two kindes thereof, the one, whereby we acknowledge the Creator: the other whereby we apprehend the redeemer, but these thinges being reserued to some other place: nowe he intreateth onlie of the first, the summe whereof is, that without him is no goodnesse any where to bee sought for: But in him, we repose all perfection and whole felicitie.

2 And for this cause it is expedient for vs not so much to search what he is, than what manner a one he is. But he is such, that his knowledge first should instruct vs to feare & reuerence: moreouer also it should worke this, that we learne to seeke euery good thing in him, & account them receiued of him. Wher vpõ resteth both a desire to stick to him, and an assured trust in him willingly.

Cap. 3.

That the knowledge of God is naturallie planted in the mindes of men.

THere is in mans mind, euē by na-
turall instinction, a certain feeling
of the Godhead, and the same so ample
and large, that they are condemned by
their owne testimonie, that worship
not God whom they acknowledge to be
their maker: But there is no nation so
barbarous, that is not touched with the
same feeling: This also the Idola-
ters them selues doe sufficientlie con-
fesse, when they had rather worship a
blocke and a stone, then be thought to
haue no God.

2 Wherefore it is most vaine, that
some do say, That religiō was deuised
by the suttletie and craft of a few, to
keepe the people better in awe: yea
and the wicked them selues also doe
oftentimes feele, wil they nill they,
that which they are not desirous to
knowe of God, and woulde haue extin-
guished.

3 This feeling of God is so engra-
ued in the mindes of men, that neither
forgetfulnesse nor malice can vtterlie
at anie time put it out: although here-
vnto many bend their whole force, and
seeme

seeme to haue nothing more in their desires. And so all they doe degenerate them from the order of their creation, which bestow not all the thoughts and actions of their life to that scope.

Cap. 4.

That the same knowledge is either choked, or corrupted, partlie by ignorance, partlie by malice.

ALthough God haue sowen the seed of religion in all men, yet seu cherish it being conceiued in heart, & there is none at all in whom it rypeneth: so farre of is it, that anie fruite appeareth in due time, but there are two causes thereof, that is to say, ignorance and malice. As touching the first, it commeth of this, that manie are deceiued euen in their owne superstitions: neither yet are they excuseable, that they fell into errour: because their errour hath first vanitie ioyned with pride. *Rom. 1. 22.*

2 And moreouer selfewill or stubbornesse. *Psalm. 141. & 36. 1. & 10. 12. & 2. Tim. 3. 13.*

3 Hereupon he concludeth that their defence is in vaine, which they are wont to pretend for excuse of their superstition: and that he confirmeth first by reason, then also by authoritie: For Paule pronounceth that the vnstated and wandering opinion of the maiestie of GOD, is not to knowe GOD. Therfore there is no lawful & allowable religion, but that which is ioyned with trueth.

Gal. 4.8. Ephe. 2.12. Lactantius.

4 As concerning the other, that is to say, malice, therby it commeth to passe that they neuer come neare vnto God, vnlesse when they hold backe, they bee forcibly drawn to him, yet they labour by croked compasses of their religion whatsoeuer, to seeme that they come neere vnto God from whom they flye. In them therfore doth remain a feeling of God: but so corrupt, that it bringeth forth nothing but wicked fruite.

Cap. 5.

That the knowledge of God doth shininglie appeare in the making of the world, and in the continuall gouernment thereof.

In this chapter there are 2. points: the first, whereof is that which is prefixed in steede of a title, whereof frō the first to the tenth, the other, that we are yet so blunt, that these testimonies, although they be neuer so plaine, yet alwaies they passe away without encrease, wherof from the 11. to the. 15.

As touching the first part, the better to proue that which he promiseth, diuiding all the workes of GOD into two kindes: hee proueth that the knowledge of God appeareth in both, from the first to the sixth: hée assigneth sessions to the other, frō the 7. to the 10.

1. Although Gods substance be incomprehensible, yet so hath he grauen in his workes certaine markes of his glorie, and those so plaine, & notably discernable, that after a sorte he sheweth himselfe visible: But the same was done, first, in the beautifull building of the worlde, or in the vniuersall creation & order of all thinges. *Psalm. 14. 2. Psalm. 19. 1. Rom. 1. 19.*

2 And the same is witnessed, not onely by that which the Philosophers

doe beholde in heauen and earth: and in the proportion and connexion of mans bodie: but also in those thinges which the common sorte of people doe perceiue by the onelie support of the eye.

3 But the same chieflie appeareth aboue all other creatures in man: and therfore is called of some a Litle world. and is had in great admiration of Dauid.

Act.17.27. Psalm.8.5. Act.17.28.29.

4 Filthie then is the ingratitude of mẽ, who while they contein within thẽselues a noble shop with innumerable works of God, when as they ought to burst forth into praising of him: cõtrariwise they are puffed vp & swel with so much ẏ greater pride, by ascribing to nature ẏ which is proper to God. But so much more filthie is it, that mans soule is such, as the same but only well considered, would leaue no place to blindnesse: whose so swift motions, so excellent powers, and rare gifts, must needs represent in comparison of it self a diuinitie: neither is it any let, if in the soule be set any instrumentall thing.

5 First

5 First he prosecuteth this same more at large, proving by many reasons, that the powers and actions of the soule are such, as to every one may appeare, that the partes of the soule are separated frõ the bodie: Moreouer hee proueth that the knowledge of God in the gouernement therof doeth manifestly appeare: & therefore he taketh away that, which some men doe bable of Gods secrete inspiration that geueth liuelinesse to the world, as though the worlde were his owne maker.

6 He concludeth the former thinges: & proueth ý we may learne the power, eternitie, & goodnesse of God, by this former kinde of his workes, following the ordinarie course, whether you loke on the creation or gouernment of them.

7 Moreouer comming to the seconde sort of Gods workes, which come to passe beside the ordinarie course of nature, in them also he wold there should be no lesse euident proofe of his diuinitie: for in them appeare Gods clemencie seueritie and mercy. *Psal.* 145.8.

8 And also his prouidence, power, *Psal.* 107.3.4.

Psal.113.7. 1.Cor.3.19. and wisedome, his prouidence in defending them that were past hope, his power in subduing the vngodly, his wisedome in disposing euery thing in fittest opportunitie.

9 Thereupon he concludeth, that of such thinges may testimonies be easily drawne to affirme his diuine Maiestie, and the selfe same things do inuite and stirre vs vp not to a naked knowledge of God, but to that which is sound and ioyned with true religion. Act. 17.27. Psal.145.

10 Then also doth he encourage and exalt ỹ godly vnto hope of life to come: but he putteth the wicked in mind that such signes of Gods seueritie are made greater punishments to them: and so he concludeth all the former: yet so, that he maketh him selfe way to that which followeth.

11 Entering into the second parte of the Chapter, he proueth that the amazednesse whereof he speaketh, doth not only happen to the common sorte and vnlearned, but also to the learned and most wise that attribute the whole order of thinges to nature, and the ordinary

binary gouernement to fortune.

12 Herevppon issued out the huge heape of Gods, and the opinions of the Philosophers of God, both infinite and contrary one to an other. *Ephes. 2. 11. Rom. 1. 21. Abac. 1 2. 18. 20. Iob 4. 22.*

13 And thus haue all men departed from God, for they haue bene suche as haue corrupted pure religion, although they haue followed the custome of some Citie, or the consent of some antiquitie, to both which they haue thought that all religion was to be required. *1. Cor. 2. 1.*

14 The lampes therfore which geue vs light in the edifice of the world, and gouernement therof, doe so lighten vs on euery side, that yet of them selues they can not lead vs to the right way. *Hebr. 11. 3. Acts. 17. 27. & 13. 16.*

15 Yet are we worthily excluded frō al excuse, because we hauing within our selues the vice of dulnesse, doe wander hither and thither when as all thinges shewe vs the right way.

Cap. 6.

That to attaine to God the Creator, it is needefull to haue the scripture to be our guide and maistresse.

Although

Although the ſame brightneſſe which both in heauen and earth ſhineth in the eyes of all men, doeth ſufficiently ſpoile mans ingratitude of all defence, that yet, whoſoeuer wold come vnto the true God, had nēd of the light of the worde: but God hath not onely vouchſafed Adam, Noe, and Abraham this prerogatiue, but alſo whom ſo euer it pleaſed him to gather more neare and more familiarly to him ſelfe.

2 But the ſame was firſt by oracles and viſions: Moreouer by publiſhing the law: that the trueth of the doctrine might remaine continually in al ages: Rom.10.4. whervnto after, the Prophets were added: wherby we may the rather vnderſtand, that we ought to take our beginning from the heauenly doctrine, that true religion may ſhine in vs.

1.Tim.6.16. Pſal.9.96.97.99 &c. 3 This ſame he confirmeth, firſt by the corruptneſſe of our nature: that the ſame is ſuch, that neceſſarily hee muſt come to the worde, whoſoeuer earneſtly coueteth to come to ỹ ſincere knowledge of God: moreouer by that which Dauid doth oftē inuoce God reigning:

Thirdly,

Thirdly, by certaine manifest places taken out of the Psalmes: last of all by a certaine saying of Christ him selfe. Psal. 19. 2. Psal. 93. 5. Iohn. 4. 22.

Cap. 7.

By what testimonie the scripture ought to be established, that is, by the witnesse of the holy Ghost, that the authoritie therof may remaine certain: And that it is a wicked inuention, to say, that the credite thereof hangeth vpon the iudgement of the Church.

HEre because he falleth into rehearsall of the scripture, hée will haue the same to be the only mistresse to lead vs to the knowledge of God, to confirme the authoritie of the scripture he doeth a litle digresse, from the seuenth Chapter to the nineth.

1 The scripture by no other meanes hath ful authoritie among the faithful, then when wée say it is the Worde of God, and came from heauen euen as though the liuely worde of God were there heard: but to say, ý they hang vpon the authoritie of ý church, is a most wicked

wicked errour, and injurious to the holy Ghost, to miserable consciences full of doubt, and subiect to the frownes of the wicked.

Ephe. 20.

2 This false invention is very well confuted by one place of Paul: Moreouer, if they vrge howe wee shalbe perswaded that it came from God, except we flye to the decree of ỹ church, it is as though a man shoulde aske howe we shoulde learne to discerne light from darkenesse, white from blacke, sweete from sower.

3 In what sense that olde saying of Augustine must be vnderstoode, where he denieth he would beleeue the Gospel, vnlesse *the authoritie of the Church had moued him, which they maliciously wrest for the defence of their error. Augustines meaning was in those wordes, that he him selfe when he was a stranger from the fayth, could not otherwise be brought to embrace the Gospell for the assured trueth of God, but by this, that he was ouercome by the authoritie of the Churche, not meaning that

*Because thou hast seene me Thomas, thou beleeuest, blessed are they that haue not seene, and beleeue. Ioh. 20. 29.

thy

the fayth of the godly is grounded vpon the authoritie of the Church, nor that the certeintie of the Gospell doeth hang theron, but simply only that there should be no assuredneſſe of the Gospel to the Infidels, ỹ they might be wonne to Chriſte, vnleſſe the conſent of the Church driue them therevnto.

4 If then wée will that not onely by probable opinion, but by manifeſt and playne trueth it appeareth that the Scriptures came from God: this perſuaſion muſt bée ſought for higher then from eyther humaine coniectures or reaſons, that is to ſaye, from the ſecrete teſtimonie of the holie Ghoſt. For confirmation whereof, although there bée many argumentes, yet they worke prepoſterouſly that contende by diſputation to make the credits of the Scripture ſounde, ſeeing that although by this meanes they deliuer the worde of GOD from mens rebukes, yet they faſten not thorowly that aſſuredneſſe in their heartes which pietie requireth.

5 Truely the Scripture doeth willingly

lingly procure and obtaine reuerence vnto it ſelfe, by the proper maieſtie that is in it: yet then only it pearceth our affections, when it is ſealed in our hartes by the holy Ghoſt. That now we beleeue not by our owne iudgement or other mens, that the ſame is from God (as many receiue a thing vnknowne, or as wyzet-chers meane wõt to captiue their mind to ſuperſtition) but becauſe we inuincibly ſurely ſee (which thing all the faithfull trye) that the vndoubtful power of God doeth therein geue ſtrength, and breathe forth ſuch perſuaſion requireth no reaſons whereon to ſtaye.

Eſai.44.10.
Eſai.54.13.
Deut.30.12.
Rom.10.5.
Eſai.53.1.

Cap. 8.

That ſo far as mans reaſon may beare, there are ſufficient proofes to eſtabliſh the credite of the Scripture.

ALthough he now diſcend to argumẽts, yet vnleſſe there be an aſſurance, which is both more excellent and of more force, than any iudgement of man: in vaine ſhal the authoritie of the Scriptures either be ſtrengthened with

with argumentes, or established with
consent of the Churche, or confirmed
with any other meanes of defence: as
on the contrary part when we haue em-
braced it heauenly, and with true faith,
when as things which were not of such
force to shaken the assurance thereof in
our mindes, will become verie fit helps.
Which hauing spoken, he setteth him-
self to the arguments, & first although
he begin generally to handle this argu-
ment, yet he falleth by litle and litle
to those things which are drawne only
out of the olde Testament: but the ar-
gumẽts are, that the scripture is as wel
ouered, as disposed in euery place hea-
uenly, and nothing sauouring earthly:
that there is so beautifull agreement of
all parts among them selues, but chief-
ly that it should vtter to vs the high
mysteries of the heauenly kingdome
vnder a contemptible baseness of words, 1.Cor.3.4.
and so shoulde bring to passe and en-
force that the eloquence of his Rhetori-
cians should sit in a farre more inferior
place.

Yet some of the Prophets want not

their eloquence, as some of the false Doctours want not their rude and bu-
fanery speach, (but such as is a foolish & a filthie desire) whereby they may in-
sinuate and thrust in themselues into mens mindes vnder a deceiuable co-
lour.

3. Furthermore, antiquitie is not of small waight (where by the way he plucketh vp the fabulous antiquitie of the Egyptians) and also while Moses reciteth not the order in writing as e-
uery thing was done, which should de-
face his tribe and family with infa-
mie and dishonour.

Gen.49.5.

Numb.12.1.

4. The miracles also are both ma-
ny and notable, whereof how vnlaw-
full it is for any man to doubt, hee
sheweth by most strong reasons.

Exo.24.18.& 34.29.& 10.16 Numb.15.24.& 20.10.& 11.9. Exod.7.11. Leui. 20. Exod.19.

5. To conclude, some thinges were spoken of by the spirite of prophesie, long before, that they were fulfilled, first by Moses him selfe.

Gen.49. Sam.1.1.15.& 16. Deut 32. Esai.45. Ierem.25.11. Es.42.

6. Moreouer, by certayne other Pro-
phetes. Daniell doeth write concer-
ning prophesies of thinges to come for the space of fiue hundred yeares after,

in

in such sorte as though hée had compiled an history of thinges alreadie done and commonly knowne.

9 Where hée stayeth, and before hée come to the newe Testament, hée taketh away two objections: The first whereof is, howe wée may know that theis thinges were written by Moses and the Prophets, which are read under their names as though their workes had perished long before: this objection hée merily laugheth at, and abundantly confuteth.

10 The other is: that séeing Antiochus commaunded all the bookes to be burned, whence are come those Copies which we now haue? this obiection (being first verie much confirmed of them) he casteth on their owne pates: proouing that it is such as nothing cã be thought more apt for to establish the certeintie of the trueth. 1. Mach. 2. Ma. 1. 5.

11 Which béeing finished, hée commeth to the newe Testament, and from thence he alledgeth the consent of the Euangelistes, to confirme the cer-

taintie of the ſcripture, diſputing in an abiect ſpeach of heauenly things: Johns ſpeach as it were thundring from heauen with greeuous ſentences: the heauenly maieſtie ſhining in the writings of Peter and Paul: the ſingular calling of Mathew, Peter, and Johne: and the marueilous conuerſion of Paul.

12 It is to be counted no ſmall matter, that ſince the ſcripture was firſt publiſhed, the willes of ſo many ages haue conſtantly agreed to obey it: moreouer that of them which ſo agree together, many haue excelled with ſingular godlineſſe.

13 That alſo ought worthily to be thought a great thing, that we ſee it confirmed and witneſſed with the bloud of ſo many Saintes, where alſo he excellently deſcribeth martyrdome. And ſo concludeth, that the certeintie of the ſcripture ought to be grounded vppon the inwarde perſwaſion of the holie Ghoſt, yet ſuch teſtimonies ſhall not be vaine, if as ſecondary helpes, for weakeneſſe, we follow thoſe chiefeſt and higheſt teſtimonies.

Cap. 9.

Cap. 2.

That these fantastical mē, which forsa-
king Scripture resort vnto Reuela-
tion, doe ouerthrowe all the princi-
ples of religion.

It is proued by many reasons, that that spirite whose ministery certaine giddie headed people doe most proudly pretende, is not the spirite of Christ.

If any spirite leauing the wise-
dome of the worde of God, doeth thrust vnto vs an other doctrine, the same ought worthily to be suspected of va-
nitie and lying. Neither is it vnmete as they say, that the spirite, whome all thinges ought to obey, should be subiect to the Scripture: Seeing it is not to be tried by the rule either of men or of Angelles, or any other rule whatsoeuer, but by that wherewith it was his pleasure to haue his Maiestie esta-
blished with vs.

But whereas they cauill that we

Esai. 59. 21.
1. Tim. 4. 13.
2. Tim. 3. 16.
Iohn. 16. 13.
2. Pet. 1. 10.

rest upon the letter that sleyeth, herein
2. Cor. 3. 6. they suffer punishment for dispising of
the Scripture, while they betray their
ignorance, not well understanding the
wordes, neither doeth it disagree with
that which of late is said, that the word
it selfe is not much assured vs, vnlesse
Luc. 24. 27. it be confirmed vs by the testimony of
1. Thes. 5. 19. the holie Ghost: for as we see that they
are voide of all light of truth to the spi-
rite of God: so we are not ignorant
that the worde is an instrument where-
with the Lord distributeth to the faith-
full the light of his spirite. Where Paul
sayeth, that the letter sleath, there he
contendeth against the false apostles,
which commending the lawe without
Christ, did call away the people from
the benifite of the newe Testament,
wherein the Lorde doeth covenant that
he will graue his lawe within the bow-
elles of the faithfull, and write it in their
hartes: the letter therfore is dead, and
the lawe of the Lorde killeth the rea-
ders therof, when it is severed from the
grace of Christ, and, not touching the
hart, only soundeth in the eares. But

if

If it be eternally printed in our hartes by ỹ holy Ghost, if it represent Christ vnto vs, ỹe is it the worde of life cõuerting soules, and giuing wisedome to litle ones. 2.Cor.3.

Cap. 10.

The Scripture to correct all superstition, doeth in comparison set the true God against all the Gods of the Gentiles, reckoning him for none of them.

1. NOw to returning to intreat of the knowledge of God, from which he was a litle digressed, he proueth that the Lorde doeth representh himselfe to vs, such a one in the Scripture as hee shewed him selfe to be in his workes: neyther doeth hee as yet speake of the knowledge of a Mediator, but of a Creator only, as aboue said. Cap. 2. sect. 1.

2. That is to say, eternall and good, which worketh mercy, iudgement, and iustice in truth. And to no other ende is that knowledge of God set forth vnto vs in the Scripture, then that thereby we should learne feare and fayth. Ex.34.6. Psal.145.3. Iere.6.24. Mea sententia, &c.

Num. 4.

3 The scripture to the ende to direct vs to the true God, doeth expressly exclude all the Gods of the Gentiles: but the Idolaters themselues haue acknowledged after a sorte the vnitie of God.

Cap. 11.

That it is vnlawfull to attribute vnto God a visible forme: and that generally they forsake God, so many as doe erect to themselues any Images.

THe glory of God is corrupted with wicked falshod so oft as any shape is fayned to represent him, neither doth GOD make accompt whether the Image of man or any other creature: as though the one would more, the other lesse agree: but he refuseth all without exception.

Exod. 20. 4.

2 This hee proueth. Deut. 4. 10. 12. 18. Esai. 40. 18. & 41. 7. & 45. 9. Actes 17. 19.

3 That

3 That whych may be obiected, that God sometimes exhibited the presence of his Godhead by certaine figures, and set forth his mercie seate with Cherubims, & also openly shewed part of his incomprehensible & inuisible essence, doth truelie make nothing for Images. *Deut 4.12. Exod.30.3.13. Exod.25.17. Esay.6.2.*

4 For confirmation of this matter, an argument is drawne from the matter of Idols, neither yet are the Grecians lesse deceaued, which thinke they haue well discharged themselues, if they graue not God, whilest in painting they doe more licentiouslie outrage than any other nation. *Psalm.115.5. & 13.5.15. Esay.44.15. & 10.21. & 2.8. & 31.7. & 57. 10. Ose.14.4. Mich.5.13. Psalm.115.8.*

5 That whych they are wont to obiect out of Gregorie, that images are laie mens bookes, howe vaine and foolish it is, he sheweth by diuers arguments: the first is taken from the authoritie of the scripture, which teacheth that it is vaine and lying, what soeuer men learned by images concerning God. *Iere.10.8. Abac.2.18.*

6 The other is taken from the testimonie of certain Fathers and of Varro, the Ethnike. Augustine alleadgeth out of Varro, and confirmeth it with his *Lib. de ciuit. Dei. Cap.9.11.*

tions, affirm that they which first brought in the Images of the Gods, both take away the feare of God, and brought in errour.

7 The third, of the corrupted excesse, more then worthy apparell of the images, insomuch that the Papistes if they had an honest shame, could not further contend that they were bookes of any holinesse. The last is from the circumstances of the place: For howsoeuer it may be graunted to Gregorie that in some places images were laymens bookes: yet this is not the way to teach the faithfull people in holy places, where the preaching of the worde, and administration of the sacramentes ought to take place.

Galat. 3. 1.

8 Hereupon he passeth to the beginning of Ioels, which he will not graunt did ilfine out of that fountaine, which the booke of wisdome speaketh of: but of mans blinde infidelitie, because they thought God was not with the, vnlesse they beheld some bodily signe of his countenance which should be a testimonie to them of Gods presence.

Sapi. 14. 15.

Gene. 31. 19.
Ios. 24. 2.
Exod. 31. 1.

9 After

¶ After suche invention was forged, by & by followeth worshipping, and that necessarily, but yet after a diuers sort. For some worship the Idoll, because they ascribed to the some diuinitie. But some, that by them they might passe ouer all their worship to GOD himselfe (whose signes they woulde haue them to be.) Both these kindes of worship are abhominable, and therefore the Papistes are most filthily deceiued.

¶ It is shewed by manie reasons, that the Papistes for this cause are to be reprehended.

¶ That they either can escape frō their diuelish distinction of Dulia and Latria seruice & worship, first it is shewed by the signification of the woorde. Moreouer, howesoeuer they contende in woordes, yet is there no differēce at all in substance which onlie shal serue for.

¶ Yet he is not so superstitious that he thinketh no images may be suffered at all, but the manifest idols. Gods glorie which is far aboue the sense of our mind ought not to be abused vnder [illegible] deuised

deuised shapes, but those things wherin
whereof our eies are culpable, of this
sort images are either historical or per-
sonall onlie, the first of these hath some
vse in teaching: the other bringeth no-
thing but delight.

13 But Images ought not to be set
in the Churches (no not those that are
historicall truely) as is proued by these
arguments drawne from the vnpossible
tablenesse and vncomelinesse therof.
In Psal. 113. Augustin saith, y images do more auaile
to bow down an vnhappy soule by this
that they haue mouthes, eyes, eares,
and feete, then to amend it by this that
they neither speake nor see, nor heare
1. Iohn. 5. 12. nor goe: and therefore Iohn willeth vs
to beware not onelie of worshipping of
Images, but onelie of images themse-
lues.

14 But because the Papists brag so
greatly of the Nicene Councell which
was holden by the commaundement &
disposition of Irene the Empresse, her
shee doeth first, by whose foolishe argu-
ments images were first placed in the
Church. The first was, forasmuche the

face

face, because it is beautifull: another was to prone that Images should be set vpon Altars, No man lighteth a candle and putteth it vnder a bushell: an other is, The light of thy countenance is sealed vpon vs with diuerse other most vnsauorie follies.

15 Moreouer they haue commanded them to be worshipped: And so those reuerend fathers did discredite themselues by either so childishlie handeling, or so vngodlie and foolie tearing the scriptures: as the worshipping of Pharao, and the rod of Ioseph, & the piller that Iacob set vp, which cannot be founde in the scripture. Againe, worship his footestole: worship his holy hill: All the rich men of thy people shal worship thy countenance.

16 Lastly he sheweth into what diuelishmaruens & signes of vngodlines all men are fain, no man at all reclaiming backe againe, doubtlesse most wicked patrons of a wicked cause. It was decreed that worse then all heretikes or the Samaritans, and worse then Samaritans were the enimies of images.

* Constantius bysshop of Constance in Cyprus, professeth as much reuerence to images, as to the holy Trinitie which geueth life. And Iohn the legat of the East parts, affirmed that it were better to bring all the Brother houses into the citie, then to denie the worshipping of images.

Cap. 12. That God is severally discerned from Idols, that he may be only and wholy worshipped.

SOoft as the Scripture affirmeth there is but one God, it striueth not for the bare name, but withall maintaineth this, that whatsoeuer belongeth to the Godhead be not geuen to any other: this is proued of the Etimologie of the religion, and of that place where God in publishing the lawe, to claime his owne right to himselfe, crieth out that hee is ielouse, and that hee will be a seuere reuenger, if he be mingled with any faigned God.

2 The distinction of the Papistes of Latria & Dulia of worship and seruice, both make nothing for them: and that he may reproue them of greater impietie, hee sheweth it by the signification of the wordes.

Moreouer also by diuers places of Scripture,

Gala. 4. 8. Deut. 4. 10. Reue. 19. 10. Act. 10. 25. Zach. 14. 9.

That there is taught in the scriptures, one essence of God from the very creation, which essence conteineth in it three persons.

In this Chapter there are three parts: for first hee deliuereth the doctrine it selfe from the first to the twentieth. Moreouer hee confuteth certaine heresies from the 21 to the 29.

As concerning the first, the same also after a sort hath two partes: for the better to obteine that which hee desireth, he premitteth 2 things before he come to the matter, for first he sheweth what hee meaneth by the name of Person, from the seconde to the sixth: and hee proueth the Godhead of the sonne, frō the seuenth to the thirteenth: thē also of the holy Ghost. 14. 15. Moreouer, he sheweth what is to be thought of the Trinitie, from the 16. to the 20.

The Scripture when it teacheth that the essence of GOD is incomprehensible and spirituall, doeth not onelie ouerthrowe the foolishe errours of the common people, and

the

the fine subtleties of prophane philosophie, but also doeth confute the heresies of the Manichies, and Anthropomorphites, which imagined that God had a bodie, because the Scripture ascribeth to him, mouth, eares, eyes, hands and feete.

2 There are in the essence of GOD three persons, so that neither God may be threefolde, nor the simple essence of God rent from the persons: upon occasion whereof, he beginneth to intreate of the person. But because it is a matter of no small weight, he briefly speaketh against them which think that the name of the person is not to be admitted in this matter, from the 3. to the 5.

Heb. 13.

3 It is no strange worde, but onlie exhibited, that we may expounde with plainer wordes, such as in the Scripture are for our capacitie, doubtful and intangled: they that cannot suffer this, are unjustlie grieved at the light of the trueth.

4 The godlie doctours have been constrained with neede to admit straunge wordes, as well to affirme the trueth as

gainst

gation malicious persons, as to discover their heresies and errours, which are very subtilly entangled with deceitfull baits of words.

5 You ought to be so much the more circumspect and heedfull to beware about them, because they contrarily that refuse names not exhibite themselves, doe great great subtilties than they are, either the schollers of Sathan, or upon occasion the secrets poyson of Sathan wholoever diligently shall search about them.

6 Letting the disputation of them, he declareth what he meaneth, by the name of Person, that is to say, a subsistance in the essence of God, which having relation to the other is distinguished with an incommunicable property, which three parts of a distinction, he severally expounded: Subsistance is another thing than essence; for if the Word had simply been God, and had had nothing severally proper to it self, John had saide amisse, that it was with God.

7 As touching the Godhead of the Sonne, it may appeare by this, that he

in God in that he is called the Word of God, seeing it were absurd to imagine it only to saying & vanishing voice, which sent into the aire commeth out of Gods mouth: of which sort were the Oracles geuen to the Fathers, and all the Prophesies: Wherein rather it is ment to be the perpetuall wisdome, abiding with God, from whence all the miracles and Prophesies proceeded. But chiefly because that Word was one and the same in kinde with the father from the beginning.

1. Pet. 1. 11.

Heb. 12. Eccle. 24. 14. Iohn. 5. 17.

8 Certain dogges must also be taken heede of, which by no meanes lust seems to take away his diuinitie from him, whilst they secretely steale away his eternitie. Wherevpon his eternitie is affirmed against them.

Gen. 1. 1. Iohn. 17. 6.

9. 10 That the Sonne is God, it is proued by many places of the olde Testament, both with a confutation of certaine cauilles of the Iewes, and also of Seruetus. The Iewes say that the woorde Elohim is applied to the Angels and soueraigne powers, but there is no such place y raiseth an eternall throne

thy name to any creature. Against this title is geuen to none, but with addition. The Prophet Esay doth plainly describe the Godhead of the Sonne, and Ieremie also, where it is saide, The name of the citie from that day shalbe called Iehouah. And that he builded an Altar, and called the name of it Iehouah Nissi, that is exaltation, thereby is meant that the altar was builded for a monument that God was the aduancement of Moses; and that Hierusalem is not adorned with the name of God, but onely to testifie the presence of God. Much a doe make they heere at this, where the Prophet saith, that this is the name whereby they call her Iehouah our righteousnesse: but this place confirmeth the truely: for whereas before hee had testified that Christ is the true Iehouah, and our righteousnesse, now he pronounceth that the Church shall so verily feele the same, that shee may gloriously vse the very name it selfe. In the first place is set the fountaine and principall cause of righteousnesse, in the other, the effect

Psalm. 45. 6.
Exod. 7. 1.
Esa. 9. 6.
Iere. 23. 6.
Esay 42. 6.
Exod. 17. 15.
Iere. 33. 16.

where it is saide, that the Angel appeared to the fathers, and that he challengeth to himself the name of the eternal GOD, it is not to be understoode as Seruetus saith, who affirmeth, that it was an Angell and worshipped in the place of God, but rather as the doctors affirme, namely that he was the worde of God, which began to execute the office of a mediatour: for, though he was not yet clothed with flesh, yet he came downe as a meane betweene God and me to come more familiarly to ye faithfull: Therefore his communicating himselfe made him to be called an Angell, yet in the meane time he retained that which was his own, to be the God of unspeakable glory, which is ye meaning of Ozeas, in which place of Ozeas Seruetus carpeth that God did beare the person of an Angel, as though the Prophet did not confirme that which Moses had saide: Why doest thou aske of my name, and the confession of the Patriark doth sufficiētlie declare that he was not a created Angel, but one in whom the full Godhead was resident.

Exod. 6. 7.
Iud. 13. 16.

Ose. 12. 5.

Gene. 30. 11. 29.
1. Cor. 10. 4.
Zach. 2. 3.
Esay. 25. 9.
Mal. 3. 1.

Therefore

Therefore Paul saith, that Christ was ỳ guide of the people in the wildernes, therefore Christ was the same GOD, that was honoured among the Iewes.

11 This same is proued out of the newe Testament: and that first by suche places, whereby the Apostles doe attribute many things to Christ, which in the olde testament are spoken of the eternall God. Moreouer by certaine other places which do simple and openly affirme the same. 1. Tim. 17. Philpi. 26. Ioh. 5, 20. 1. Cor. 8. 5. 1. Tim. 3, 16. Acts. 20. 28, Iohn. 20. 28.

Esay. 8. 14.
Rom. 9. 23.
Rom. 14. 10.
Esay. 55. 33.
Ephe. 4. 8.
Psalm. 57. 19.

12 Then also by his workes which are ascribed to him, that is to say, because he worketh together with his father, because he ouereth the worlde, because he forgeueth sinnes.

Iohn. 5. 17.
Iere. 1. 3
Esay. 43. 25.
Mat. 9. 6. 4.

13 Afterward by myracles, not only because he doeth suche thinges as argue his diuinitie: but also because hee committed the disposition therof to his Disciples of his owne authoritie, wherunto in the last place he ioineth certain Argumentes taken out of the Scripture which doe plentifully proue the

Matth. 10. 8.
Marke 3. 15. & 6. 7.
Act. 3. 6.
Iob. 5. 36. & 10. 37. & 14. 11.
Matth. 19. 17.
Iohn. 14. & 14.
Esay. 26. 16.
Esay. 11. 10.

diuinitie of Christ, that without him there is no life, and in him was life, from the beginning: that we are taught to beleeue in him, & call vpon him, that the Apostle deemeth that he deliuered any other doctrine to the Corinthians than the doctrine of the Sonne: And in his Epistles, he wisheth the same benefite from the Sonne, which he wisheth from the Father. All which when he calleth a practised knowledge, he goeth thither from whence he toke these arguments, that is, from those things which being farre alienated from the creatures, the scripture attributeth to him, and which wee learne by a certain experience.

Ioel.2.32. Act.7.56. 2.Cor.2. Heb.9.24.

14 As touching the Godhead of the holy Ghost, the same may be proued by two places of the olde Testament, yet had bee rather learne the same by that practised knowledge, that is to say, first, that he geueth all things growing, and life of his owne proper strength both in heauen & earth: moreouer he regenerateth the saints into incorruptible life.

Gene.1.2. Esay.48.16. 1.Cor.2.10. & 12.10. Exod.4.11.

15 For

15 He also approcheth to those things, that when the Scripture speaketh of him, it abstaineth not from the calling of God: And that he obteineth pardon which blaspheameth against the Sonne, yet the blaspheame against the holy Ghost, is neither forgiue in this worlde, nor in the worlde to come.

1. Cor. 3. 17. & 6. 19. 2. Cor. 6. 16. Act. 5. 3. Ef. 6. 9. Esay. 43. 10. Matth. 12. 31. Marke 3. 29. Luke. 12. 10. Psalm. 33. 6. Esay. 11. 4.

16 By these promises hee prepareth himselfe to establish the Trinitie: and first he proueth that those three persons are one God, sith that although we are baptised in the name of the Father, and of the Sonne, and of the holy Ghoste, yet therby we be entred into one faith and religion of one God.

Ephe. 4. 5. Matth. 28. 19.

17 Yet this vnitie in the essence of God must so be vnderstode, that there may bee shewed in the scripture a certaine distinction of the father from the worde, & of the worde from the spirite: yet that is nothing more then a distinction: but no division, which doubtlesse can by no meanes hold the cogitations distracted, but alwaies bring it to that vnitie.

Iohn. 5. 3. & 8. 16. Iob. 14. 16.

18 If any man will search what this distinction is, hee must beware of similitudes of humane matters, and that for two causes: yet such distinction as wee have marked to bee set out in scriptures, is to be sought for. Where also he sheweth briefly what it is.

19 This distinction doth not stande against, but that the single vnitie of God may remain: as in euery hypostasie is vnderstood the whole nature, with this that euery one hath his propertie which no difference of essence doeth suffer the one to be seuered from the other, but onely to be distinguished by a certaine relation, and the sayinges of certaine old writers must be made to agree, which otherwise would seeme not a litle to disagree.

20 But the summe of al is this, that we vnderstand vnder the name of God one only and simple essence, wherein we comprehend three persons or hypostasies, yet so that the name of God for order sake be alwayes referred in relation to the father, which yet doth nothing diminish the Godhead of the sonne and the holy Ghost.

1. Cor. 12. 3. Act. 2. 16. Ioel. 2. 28.

21. Where-

21 Hitherto he hath ledde those that are willing to learne, as it were by the hande: but nowe he contendeth with the obstinate and contentious, at the least wise to this ende, that the willing learners may haue wherupon fruitfully to set their feete. And here truely, if any where, he requireth singular sobrietie, that neither our thought or tongue proceede any farther then the bondes of Gods worde doe extende.

22 In the beginning he professeth that he will neither make a register of heresies, wherewith the puretie of fayth in this poinct of doctrine, hath in times past been assayled: neither striue any more with Arius or Sabellius, but only with Seruet, and certaine other of our tyme. But Seruetus heresie he taketh away in this only Section, where John sayeth, that the worde was God, before ỹ world was yet created, he maketh it much differing frō a conception or forme whereof Seruetus dreameth. But if then also, yea e from ỹ farthest eternitie of time, that word which was God, was with the father, and had his

Ioh.1.1.

ginne proper glorie with the father, he could not be an outward or figuratiue shining: but it necessarily followeth, that he was an Hypostasis that did inwardly abide in God, and although there be no mention made of the Spirite but in the historie of the creation of the worlde, yet he is not there brought in as a shadow, but as an essentiall power of God. when Moses sheweth that the verie vnfashioned lumpe was framed in him: therefore he would not be an Image or representation of God, as Seruetus dreameth.

Gen. 1. 2.

As touching the other heresies, that is to say, that the Father is truely and properly the onely God, and he by forming the Sonne and the holie Ghost, hath powred his Godhead vppon him, and so the Father is, as they say, the only essentiatour or maker of essence. In confuting this, hee is wholly to the ende of the Chapter, from the twentie two, to the twentie and nine.

23 And first truely, hee many wayes vncouereth the vanitie of this errour, and

and proueth that it maketh nothyng for them, that here and there Christ is called the Sonne of God. For though the name of God be common to the Sonne, yet by reason of preheminence, that is sometymes geuen to the Father onely, because he is the fountayne and originall of the deitie, and that for this purpose, to make the single vnitie of the essence to be thereby noted. For if we meante none to be GOD but the Father, we playnely therwe do wrong the Sonne from the degree of God: therefore so ofte as mention is made of the Godhead, we muste admit no comparison betweene the Sonne and the Father, as though the name of God did belong onely to the Father and not to the Sonne, who is the worde begotten of the Father before all worlds: and that God which is mentioned of in the olde Testament, in many places is ascribed to Christ in the newe Testament. Esai 6.1. Iohn 12.41. Esai 8.14. Romans 9.33. Esai 45.23. Rom. 14.11. Hebr. 1.10. Psal. 102.26. Psal. 97.7. Esai 44.6. Ierem. 10.11.

24 Moreouer he proueth, that it is false which they holde, that so ofte as there is in scripture mention made absolutely of God, none is ment thereby but the Father: where first he wipeth away a certaine obiection of theirs. Moreouer by three places of Scripture he taketh vp three arguments: thirdly, he proueth that the place of Esai. maie make nothing for them. Last of all, he taketh away two other obiections; where they obiect this saying of Christ, that none is good but God: Thereby is ment, ỹ for as much as he was after the cõmon maner saluted by the name of good, in refusing false honor, he did admonish them, that the goodnesse wherin he excelled, was the goodnesse that God hath: Againe, if they graunt that the worde of God be good, then must they graunt also that Christ is good. Where it is saide, that Christ onely is good, immortall, wise, and true, thereby it is manifest that Christ is God, who is immortal, and from the beginning was life to geue immortalitie to Angelles, who is the eternall wisedome of God:

Esai. 44. 6.

Mat. 19. 17.

and

and why also is truely it selfe, and he is to be worshipped, because he clayming to have all knees bow before him. And where they obiect that place of Esay, I am, and none but I, thereby they confute themselues, for as much as whatsoeuer perteineth to God, is giuen to Christ. And although in respect of order and degree, the beginning of the Godhead is in the Father, yet the essence is not proper only to the Father; for by that meanes the essence should bee in Christ begotten and fashioned; which in the Father is vnbegotten and vnfashioned. Finally, where as Christ pronounceth that God is a Spirit: it were vnconuenient to bee restrayned to the Father only, as if the worde himselfe were not of spirituall nature. If then the name of Spirit doeth as well agree with the Sonne as with the Father, then the Sonne is also comprehended vnder the indefinite name of God, but he addeth by and by after, that none are allowed for good worshippers of the Father, but they that worship him in spirite and trueth. Whereupon it followeth,

Phil. 2. 10.

Esai. 44. 6.

Phi. 2. 7.

Esai. 25. 9.

Gen. 1. 26.

Ioh. 4. 24.

eche, that because Christ doeth vnder-
stand, executte the office of a teacher, he
doeth geue the name of God to the Fa-
ther, not to the intent to deface his
owne Godhead, but by degrees to lift
vs vp vnto it.

Yet in this they are deceiued, that
they dreame of inuented singular
things: whereof eche haue a peece of
essence: and they thinke they gather of
our meaning, that we make 3 consisten-
cies: as though we did fayne that by de-
riuation there came three persons out
of one essence.

John. 17.3. Iob. 16.7. 1. Cor. 15.24.

16 He returneth to the first obiection,
that if Christ be properly God, he is
not rightfully called the Sonne. For he
sayth it is neyther lawfull nor right so exclusiuely
to restraine the name of God to the Fa-
ther, as to take it from the Sonne. For
this cause Iohn affirmeth that he is
true God, that no man should thinke
that he reigneth in a seuerall degree of
Godhead beneath his Father.

Iob. 1.1.

Now openly they betray their
ignorance which hetherto by certayne

places out of Irenæus: where he affirmeth that the Father of Christ is the onely and eternall God of Israell: but the same Irenæus sayeth that Abraham beleeued God, because Christ is the maister of heauen and earth, and the onely God. Irem. li. 3. Cap. 12

Tertullian whom they name their patron, maketh nothing for them. Iustine, Hilarie, and Augustine, are wholly ours.

Cap. 14.

That the Scripture euen in the creation of the world and of all things, doth by certayne markes put differences betweene the true God and fayned Gods.

Wee entring into the seconde parte of the booke which is of the knowledge of man, in this Chapter he sheweth that certayne thinges are to be pretermitted: for which cause he first generally handeleth of the creation of the worlde, in the first and seconde Chapters. Moreouer of Angels frō the 3. to the 12. Thirdly of Deuils, frō the 13. to the 19.

Lastly.

Esai.40.11.

Although God may be knowen by the foundations of the earth, and roūd compasse of the heauens: yet lest the faythfull should fall away to the inuentions of the Gentiles, he woulde haue the historie of the creation to appeare vpon whome the faythe of the Church staying it selfe, shoulde searche no other God, thē him whom Moses hath declared to be the maker and builder of the worlde. Here is sette out the rule, that may lead vs to the true Creatour, where is confuted their prophane folly, that it is maruell why that time no sooner in the minde of God to make the heauen and earth: and by that occasion their curiositie is repressed.

To that same end is it shewed first, that ye worlde was not ended at one moment, but in sixe dayes: that it shoulde not greeue vs to be occupied all the time of our life in considering of it. Moreouer also an order is described, that Adam

was

was not created before that God had stored the world with all plentie of good thinges: truely a most sure testimonie of Gods good will towardes vs.

Nowe he taketh occasion to speake of mans creation and nature: but to the intent he may send some what before of Angels and Deuils, he reserueth to intreate of man vntill the nexte Chapter.

As touching Angelles, he proueth that this point of doctrine is necessarie in the historie of the Creation (howsoeuer Moses speaking popularly and applying him selfe to the rudenesse of the people, doeth not presently from the beginning make rectitall of Angelles among the creatures of God) first, that by them we may learne to know God: Moreouer that we being armed against certaine errours, as well of them that attribute some diuinitie to the Angelicall nature, as of Manichæus making two beginnings, which howe fonlishe an imagination it is, hee sheweth at large.

4 To learne of the time or order howe they were created: in no poynt of godlinesse or diligence, but curiositie and obstinacie. Dionysius Areopagita is meere babling: by occasion whereof also hee doeth write well vnto the curious agayne. The same sayth Dionysius writeth suche thinges in his Booke, that he, which shoulde reade it, woulde thinke that the man were lately downe from heauen, and did tell of thinges not that he had learned by hearesay, but which he had seene with his eyes. Gen. 1. 2.

But Paule which was rauished 2. Cor. 12. 2. haue the third heauen, hath vttered no suche thing, but also protesteth that it is not lawfull for a man to speake the secretes that he had seene.

5 The Angelles are heauenly Spirites, whose ministration and seruice God vseth not onely generally to execute those thinges which he hath decreed (and for that cause are called armies, powers, and principalities, &c.) If this honour be giuen to Princes and Gouernours, to bee in stead of God that is soueraigne King and Iudge, Dan. 7. 10. Col. 1. 16. Eph. 2. 1. Gen. 18. 22. Ios. 5. 14. Iud. 6. 14. & 13. 22. Psa. 8. 2. 6.

much

much greater cause there is, why it should be giuen to Angels, in whom the brightnesse of Gods glorie more abundantly doeth appeare.

6. But also to testifie his prouidence and care towards vs, for our comforte and confirmation of our fayth. Exo. 23. 20. & 19. & 23. 20. Iud. 2. 1. & 6. 11. & 13. 10. Mat. 4. 11. Lu. 22. 43. Mar. 28. 5. Lu. 24. 5. Act. 1. 10. 2. Kin. 19. 35. Es. 37. 36.

Psa. 91. 11. & 34. 8. Gen. 16. 9. & 24. 7. & 48. 16. Exod. 12. 23. 19.

7. Neither yet is it certaine whether euery man haue a seuerall Angell appointed him, but this is most certaine that they all with one consent do generally watche for our saluetie. But whose it may be obiected, that when Peter was brought out of prison, and knocked at the doores, it was sayde to be Peters Angel: it may be answered that it was any one Angell to whome God had giuen charge of Peter for that time.

Dan. 10. 13. & 12. 1. Mat. 18. 10. Lu. 15. 7. Lu. 16. 23. 2. King. 6. 17. Act. 12. 15.

8. Of this only will he say of the orders multitude, and forme of Angels: whether one excell an other in certaine degree of honour, it can not be gathered by the Scripture: and therefore we had rather leaue it large. The multitude is verie greate and manye:

Dan. 12. 1. Iud. 1. 9. 1. Thes. 4. 16. Mat. 26. 53. Dan. 7. 10.

Psal.34.8. their forme is not seene with mortall eyes: although sometymes they are saide to haue winges to paynt out their shape and swiftnesse to helpe vs.

9 Angels are not qualities or inspirations without substance, but verie spirites of nature, subsisting against the Saducees and such lyke. Act.7.53. Gal. 3.19. Matth.22.30. & 24.37. Mark.13. 27. Lu.9.26. 1.Tim.5.21. Hebr.14 & 2. 16. & 12,22. Mal.3.1.

10 As concerning that kinde of adoration, which is wont to creepe in by the adoration of Angels, first he admonisheth, that seeing the brightnesse of the maiestie of God doeth shine in them, there is nothing more readie then with a certayne amazednesse to fall downe at the admiration of them. But Saint Paul teacheth, that Christ is not onely to be preferred before all Angelles, but that he is also the author of all good thinges that they haue, to the ende we should not forsake him and turne vnto them, which cannot sufficiently help themselues, but are fayne to drawe out of the same fountayne that we doe.

Col.1.16.

It appeareth

11 Moreouer he sheweth howe this daunger may be auoyded, that is to say, if we consider that God is tied by no necessitie at all, to vse their worke to help vs, as though he could not want them, but whatsoeuer hee doeth herein, he doeth it for the comfort of our weakenesse. 2. King. 6. 17.

12 And so whatsoeuer is saide of the ministerie of Angels, is spoken, not to bring vs from God to Angelles, but to leade vs by the Angels to God, and to a more lively feeling of his presence. That which is described in the vision of Jacob, ought to sticke and be fastened in our mindes, howe Angels descende downe to the earth vnto men, and from men doe goe vp to heauen by a ladder, whereupon standeth the Lord of hosts. Whereby is meant, that by the onely intercession of Christ it commeth to passe, that the ministeries of Angels do come vnto vs, as he him self affirmeth. The seruaunt of Abraham being committed to the custodie of the Angel, doth not therfore call vpon the Angel to help him, but holpen with y commendation, Gen. 28. 12. Iob. 1. 51.

Gen. 24.7. he prayeth to the Lord, & beſeecheth him to ſhew his mercy to Abraham.

Plato in Epinomide. To pray vnto Angels, is but a heathenis opinion, that is to ſay, ſtraunge; who willed to leaue the way to God by Angels, and to honour them, that they may make God more gentle to vs.

As touching Deuils, firſt he ſheweth to what end this point of doctrine tendeth, from the 13. to the 15.

Moreouer he proſecuteth three things more diſtinctly from the fifteene to the nineteenth Chapter.

13 Whatſoeuer the Scripture teacheth concerning Deuils, they tende chiefly to this end, that we may be taken full before hande of their aſſaultes and preparations, and furniſhe our ſelues with ſuch weapons as are meete to ſuſtayne ſo great and daungerous a battel. To this end is ſet before vs, firſt an enemy in courage moſt hardie, in ſtrength moſt mightie, in policies moſt ſubtile, in diligence and celeritie vnmatchable, with all ſortes of engines moſt plentifully furniſhed, in ſkill of warre moſt

1. Pet. 5. 8. 9. Eph. 6. 11. 12.

moſt readie, that wee ſuffer not our ſelues by ſlouth & cowardiſe to be ſurpriſed, but on the other ſide with bolde and hardie myndes ſette our ſelues againſt him, and encourage our ſelues to continue.

14 The multitude of Deuils is great (whereby wee ſhoulde bee ſtirred vpp and vrged the more to labour) yet in an other good ſenſe hee is but one. *Mar.16.9. Mat.12.42. Lu.8.30. Mat.25.41.*

15 Thirdly, it is the enemy both of God and vs, which alwayes laboureth diligently in theſe two thinges, to ouerturne the kingdome of GOD, and to wolwne men with himſelfe in eternall deſtruction. *Gen.3. Mat.13.28. Iob.8.44.*

But nowe thoſe two thinges which are hitherto ſpoken of, leaſt they ſhould giue occaſion of errour; hee taketh in hande as I haue ſayde, three thinges more largely to expound: the one of the malice of the Deuill, the other of his power, the third of his nature.

26 As touching the firſt, for as muche as the Deuill was created of

Iob.8.44. 2.Pet.2.4. Iud.1.6. Tit.3.10.

God, this malice which we affigne to his nature, is not by creation, but by depravation: yet in the meane space we muſt beware, that we curiouſly ſpeake not of the order, manner, tyme, & forme of the Deuils fall, ſeeing it was not beſeeming for the holie Ghoſt to feede curioſitie with vayne hiſtories without any fruite.

Iob.1.6.& 24.1. 1.Kin.24.10. 1.Sam.16.14. & 18.10. Pſal.34.7.8.&c. 2.Theſſ.2.9.

17 Moreouer as touching his power, wherewith he is at diſcorde and ſtryfe with God, we muſt ſo take it, that although with will and endeuour and that of him ſelf, he be againſt the Lord, yet he can doe nothing without Gods will and conſent.

Eph.4.27. 1.Pet.5.8. 2.Cor.12.7. Gen.5.15. 2.Sam.24.1. Rom.16.20.

18 GOD alſo boweth the vncleane Spirite hither and thither as pleaſeth him, ſo that hee ſuffereth the faythfull to bee onely exercised thereby, but the wicked and vnfaythfull to bee onely gouerned. Luke. 10.18. Luc. 11.21. 2. Corinthians 4.4. Epheſians 2.2. Iohn 8.44. 1.Iohn 3.8.

19 Laſt of all, to ſhewe what they are by nature, hee proueth that that

is

is false which some fondly say, that Diuels are nothing else but euill affections or perturbations of the minde that are thrust into vs by our flesh: but they are mindes or spirits endued with sense and vnderstanding. 1. Iohn. 3. 8. Iob. 1. 6. Matth. 8. 29. Matth. 25. 41. Iudge. 1. 9.

20 As concerning the last part of the Chapter, he briefly comprehendeth the history of the creation: and he teacheth vs the knowledge thereof, because it is our partes to haue intelligence of God.

21 For the same serueth to this purpose chiefly, that we shoulde not passe ouer, with not considering our forgetfulnesse, those vertues which GOD hath presented to vs to bee seene in his creatures.

22 Moreouer also to that other part which commeth more neere to faith, that we shoulde acknowledge them to be created for our cause, that the more thereby wee might be stirred vp to the trust, inuocation, prayse and loue of him. Gen. 28. & 9.

Cap. 15.

What one Man was created: wherin is entreated of the powers of the soule, of the image of God, of free will, and of the first integritie of nature.

NOw comming to knowledge of man, hee proueth that hee must speake thereof for two causes, and the same also two waies: for to know vs, what we were made in the first beginning, and what our state was after the fall of Adam. But first he would haue vs consider very diligently of the perfection of nature, by creation, least we ascribe our corruption, either to God or to nature. But in that he was taken out of the earth and clay, a bridle was put vpon his pride: but forasmuch as God quickneth him with an immortall spirit, he might iustly glory of the great liberalitie of his maker.

2 Man consisteth of a soule, and of a body: the soule also is not a blast or a power diuinely powred into the body which is without essence: but it is an immortal essence, yet created. And this

powred

1. Cor. 8.
1. Pet. 2. 25.
Matth. 10. 20.
Luke. 12. 3.

proued by many arguments: first, of such as may be found among prophane authours, moreouer out of the Scripture. Eccle. 12.7. Luke. 23.46. Acts. 7. 59. Heb. 13.17. Heb. 12.9. Luke. 16.22. 2. Cor. 5. Act. 23.8.

3 Thirdly, that man is saide to be created to the image of God: for seeing that this image although it appeare after a sort in the outward shape of man, yet it shineth chiefly in the soule: But here because hee seeth, that to stand against this doctrine, Oziander doeth stretch the Image of God as well to the body as to the soule; first hee confuteth this trifle.

Gene. 1.16. Matth. 22.30.

4 Moreouer, to confirme his owne iudgement, and to shewe with what vertues the image of God ought to be iudged, he woulde haue that gathered by the repairing by Christ, that the Image of God was nothing els then a perfect excellencie of mans nature which appeared in Adam before his fall. But that we may knowe of whatpartes it standeth, we will speake of the powers of the soule.

1. Cor. 15.45. Colloss. 3.1. Ephe. 4.24. 2. Cor. 3.18. Iohn. 1.4.

5 But

5 But before he doe that, he meateth with the errour of the Manichies and Servetus, which would haue the soule to be the offspring of ỹ substance of god, in this errour Osiander entangled himselfe, while without the essentiall iustice, that is, except Christ did substantially powre himselfe vpon vs, he would not acknowledge the Image of God. But Paul alledgeth out of Aratus that we are the offspring of God, but in qualitie, not in substance, inasmuch as he hath garnished vs with his giftes: and in an other place, he entreateth of the restoring of this image where it may be readilie gathered out of his wordes, that man was made of like forme to God, not by instoiving of his substance, but by the grace and power of his spirite: for he saith, that in beholding the glory of Christe, wee are transformed into the same Image, as the spirite of God, which surely so worketh in vs, that it maketh vs of one substance with God.

Act. 17. 28.

2. Cor. 3. 18.

6 And so comming to expound the powers of the soule, first hee sheweth that

that the doctrine of the Philosophers is diuers, vncertaine, and obscure: which howe he hath briefly declared, he sheweth what is to be thought thereof.

7 Moreouer in his iudgement, it maketh more for perspicuitie & plainnesse, to consider, that in the soule there are two partes, vnderstanding, & will: neither can there be any other power found in the soule which may not rightly be referred to one of these.

8 These partes of the soule in the first state were so founde and perfect, that a man coulde not only discerne betweene good and bad, but also might haue free election in will of good and euill. Both which seeing through the fall they are lost, because the Philosophers knew not it, they sought in a ruine, an vpright building, & in an vnioynted ouerthrow strong ioynts. And although constancie to persuere was not granted, yet was hee not excusable, which had receiued so much, that of his owne will hath wrought his owne perdition.

Cap. 16.

That God by his power doth nourishe and maintaine the world, which himselfe hath created, and by his prouidence doeth gouerne all the partes thereof.

HOwesoeuer prophane men doe seeme to acknowledge God to be the Creator, yet the same cannot truely be done of them, seeing no man doth rightly acknowledge the Creator, but he which by faith doth passe forwarde vnto his prouidence. Which either they are vtterly ignorant of, or doe onely imagine a generall action, whereby generally all the partes of the worlde are strengthened by Gods secrete inspiration.

Psalm. 33. 6. Psalm. 104. 17. Acts. 17. 28.

2 The same prouidence whereof we speake, is contrary to fortune, and chaunces. Whereby we affirme that euery chance is governed by the secrete counsell of GOD: and as concerning thinges without life, this is to be thought (from the section 2. to the 5.) that although euery one of them haue

Matth 10. 30.

his

his owne propriye naturally put into it, yet do they not put forth their power but onlie so farre as they may be directed by the present hand: that ye thereby by examples, and alteration of the times of the yeare.

3. When also that God doth claime and will haue us geue him an almightie effect, which we ought to imagine not such as the Sophisters doe faine, idle, and as it were sleeping, but a working, effectuall, working and guided in continuall order: neither such a one as is one kind generall beginning of a confused motion, as hee would haue commaund a riuer to flowe by his appointed channels: but such a one, as is ready at his particular commaund. And so al they that would include Gods omnipotencie within the influence of nature, doe both defraude God of his glory, and depriue themselues of most profitable doctrine, which bringeth double fruite.

Gen. 1. 3.
Iosue. 10. 13.
2. Kings. 20.

Psalm. 33. 9.

Psalm. 8. 3.
Iere. 10. 13.

4. The better to confute this, letting passe the madde errour of Epicures and other like, hee dealeth with them

which maie graunt a generall prouidence of God: or at leastwise doe restraine it to certaine particular Actes, shewing that God doth not idely beholde from heauen, what is done in the worlde, but guideth all thinges, holdeth all things in their course, and is applicable to euery euent, that nothing can happen by chaunce, but by Gods determinate counsell.

Gene. 22. 8. Heb. 1. 3. Psalm. 146. 9.

5 Who he expoundeth, preserueth & confirmeth.

6 Now hauing talked of the singular prouidence of God, which is occupied in thinges without life, he goeth to that which putteth forth it selfe in gouerning of mankinde, shewing that both euery action of all men, and varietie of euery state is by Gods speciall determination

Hie. 10. 23. Pro. 16. 24. Exod. 21. 13. Psalm. 75. 7.

7 And also the very particular successes are generally witnesses of Gods singular prouidence: for they are such as neuer arise without Gods speciall commaundement, as when hee woulde call Ionas into the Sea, hee sent out a winde to raise vp a tempest.

Exod. 19. 21. Iona. 1. 6. Psal. 104. & 107. 25.

8 Neither

8 Neither is this doctrine all one with the opinion of the Stoikes, about Fatum or destinie. For he doth not, as the Stoikes do, imagine a necessitie, by a certaine perpetuall knot, & entangled order of causes, which is conteined in nature: but he maketh GOD the Iudge and gouernour of all thinges, who now executeth by his power that which in time past he had decreed in his wisedome: and so with God nothing doth happen by fortune or chaunce: and chance & fortune, are Heathen wordes, as by Basilius Magnus and Augustine appeareth.

9 Yet this doth not hinder, that according to the manner of men, it may neither bee saide, nor be in many things both chaunce and happening. Because the order, reason, end, and necessitie of those thinges which happen, doth often lye hid in Gods counsell, and commeth not vnder mans knowledge. Such is the reason of the happening of thinges to come, as is shewed by most cleare examples.

Iohn.14.9.
1.Sam.6.9.
1.Sam.23.26.

Cap. 17.

Whervnto, and to what ende this doctrine is to be applied, that wee may be certaine of the profite thereof.

IN this Chapter there are two parts, whereof in the former, hee deliuereth the doctrine from the first, to 11. in the last he taketh away two obiections frō the 12. to the 14.

As touching the doctrine, although in the beginning of the first sectiō he set down three things, yet he doth it not to this end, to assigne to euery one his proper place in the handling therof (which therefore I shew that no man shoulde looke for that, and so make his labour wearisome to him) but only as it were to drawe out all that he hath gathered together, as it were out of a fountaine whatsoeuer afterwarde he shall dispute of in the former part of the Chapter.

1 Although the causes therof which happen, are hidden frō vs, yet is it not meete, that wee shoulde thinke mans matters to bee turned and whirled about

Conhaedh ht. xatrxeu me Holfft.

bout with the blinde sway of fortune; and be stirred vp to murmure against GOD, as though he did rashly cast all mens matters hither and thither: but wee shoulde reuerence his secret iudgements, and rest vpon his will, as vpon a most iust cause of all things. *Psalm. 40.* *Iob. 9.*

2 Neither doeth that hinder which some obiect that it is wicked, that in gouerning the worlde we imagine an other will in God after his secret iudgements, then is declared vs in the Law and the Gospell: for wee must distinguish betweene the wisdome that abideth in God, and the manner to be wise which he prescribeth to men. *Psalm. 36.8.* *Rom. 3.11.* *Deut. 29.29.* *Iob. 26.14.*

3 Yet, this doctrine doeth neither maintaine their impietie, that lay the fault of their wickednesse vppon God: nor yet their arrogancie which leaue it in the middest.

4 And that this may the better appeare, seeing al those things which they are wont to obiect against this point of doctrine may be referred to ỹ time to come, or time past, first as touching *Prou. 8.*

tome, hée ſheweth that mens deliberations doe agrée with Gods prouidence. The heart of man, ſaith Solomon, purpoſeth his way, but the Lorde doth direct his ſteppes: meaning, that wee are not hindred by ỹ eternal decrées of god, but that vnder his will we may both prounde for our ſelues, and diſpoſe all things belonging to vs, and that is not without a manifeſt reaſon: for hée that hath limitted our life within appointed boundes, hath therwithal left with vs the care thereof, hath furniſhed vs with meanes and helpes to preſerue it, hath made vs to haue knowledge before hande of daungers, that they ſhoulde not oppreſſe vs vnware, hée hath geuen vs prouiſions and remedies.

5 Moreouer as touching thinges paſt their reaſoning is vnſauorie and fooliſhe, which woulde haue wickednes to bée vnpuniſhed in the authours them ſelues, becauſe they are not committed without Gods diſpoſition.

6 Such therefore is Gods prouidence,

hence, that the mediation thereof may easily shake away all cauillations of frantike errours, and also bringeth to passe, that whosoeuer is ministred herewith can attribute nothing to fortune: But much more whether hee haue to doe with men or with other creatures, on both sides hee doubteth not, but Gods prouidence doeth watch to preserue him.

Psalm.15.2.
1. Pet.5.9.
Zach.2.8.
Esay.26.2.
Matth.10.29.

7 Moreouer, (being sufficiently persuaded of Gods good will towards him) hee also adioineth those testimonies, which teache, that all men are vnder his power, whether it bee to winne their mindes to GOD his will, or to restraine their malice that it may doe no hurt (of which sorte some examples are recited. And so being likewise persuaded of his power also, first whatsoeuer doth prosperously happen, hee ascribeth that wholie to be receiued of God.

Exo.3.21.
3. King. 22. 20.
2. Sam.17.7.
Iob.1.12.

8 And also if any aduersitie hapened, by and by also woulde hee here lift vp his minde to GOD: that by this meanes chiefly hee may acquaint him-

Gen.45.8.
Iob.1.21.
2. Sam.16.10.
Psalm.38.10.
Ephe.6.12.

lotte to patience & moderation of mynde
Heb.10.12. by the exaple of Joseph, Job, & Dauid.

9 Neither yet in the meane time
woulde he thinke at inferiour causes, but
woulde also reckon them in suche place
as they ought to bee: and first hee intreateth of things past, then of thinges to
come.

10 In this point doeth the inestimable felicitie of a godly minde chiefly
consiste: for although innumerable are the euils that doe beleage mans
life, and doe threaten him to many
deaths (a good part whereof he there calleth to minde,) other wise worthily to
be feared, as things which should come
vnto vs.

11 But when the light of Gods prouidence hath once shined vpon a godly
minde, hee is now relieued and deliuered not only frō that extreame anguishe
and feare wherewith hee was before oppressed: but also from all care. As
hee that is so perswaded of Gods fatherly care towardes him, and his omnipotent power, that he can neither
feare nor doubt, if so the ignorance of his

Psalm.118.6.
1.Thes.5.18.
1.Cor.16.7.
Esay.7.4.
Matth.24.6.

prouidence is the extremitie of all miseries: and the chiefe blessednesse standeth in the knowledge thereof.

12 Heere he commeth to the seconde part of the Chapter, that is to expound certaine places which seeme to point that GOD hath not appointed mens matters, by an eternall decree, but as euery one hath deserued, or as hee thinketh meete and iust, euery yeere, day, and houre, to decree this or that. Of such places there are two sorts, whereof the first doth ascribe repentance vnto God, the other doth shew as it were a certaine abolishing of his decrees as of the destruction of the Ninuites & the death of Ezechias. As touching the first, he denieth any repentance to be in God.

Gene. 6. 6.
1. Sam. 15. 11.
Ierem. 28. 5.
Iob. 3. 4.
Esay. 35. 35.
1. King. 20. 5.
1. Sam. 15. 29.
Numb. 23. 20.

13 And such manner of sentences are nothing else, then certaine speaches drawne from our sense & framed to our capacitie the better to vnderstand that which our weakenes cannot otherwise attaine vnto.

14 As touching the other of the Ninuites & Ezechias, such speaches cõtaine a secrete condition although not expres-

Ionas. 3. 10.
Esay. 35. 5.
Gen. 26. 9.
Esdr. 24. 34.

sed in syllables, as is proued by their end, and that like speach of God with Abimelech the King.

Cap. 18.

That God doeth so vse the seruice of wicked men, and so boweth their mindes to put his iudgement in execution, that yet still himselfe remaineth pure from all spot.

Their modestie is not excusable, who cannot abide to heare that God directeth the malice of Satan, and the wicked, to what end it pleaseth him and vseth their wicked doinges, to execute his Iudgementes: wrongfully doubtlesse geuing backe, that these thinges are done by Gods sufferance, but not by his will, which how false a defence it is, he plentifully proueth by certaine examples.

Psalm. 115. 3.
Iob. 1. 2.
3. Kin. 22. 20.
Acts. 4. 28.
Iere. 50. 25.
Esay. 5. 26. & 10 5. & 19. 25.
2. Sam. 10. 10.
1. King. 11. 31.

2 This power of GOD is not onely in eternall workes, but also in inward workes, neither doth he only harden mens harts by permission, but doth also cast vppon them madnesse and blindnes

Prou. 21 1.
Ephe. 2. 2.
1. Sam. 16.
Exo. 7. 10.

blindnesse, by his iust iudgement; neyther herebyeth this hinder, that Satan also beholdeth his diligence, and that God him selfe doeth not onely deliuer them into a reprobate sense, but also so decreeth some, that the power of our effectuall working obeyeth our selues farre from God.

Whosoeuer therefore receiue not this doctrine, doe either shewe their ignorance, or if they openly cauile, they doe as it were openly assayle heauen in vaine with their spitting, that is, they throw their blasphemies against the holie Ghost: The plainlier that this may appeare, he confuteth those two obiections which they are wonte to alledge. The first whereof is, that therefore it followeth, that in God there are two contrarie wils, if nothing happen without Gods will: because in his secrete counsel he decreeth that, which openly he forbad in his lawe.

The other is: If God doe not onely vse the worke of the wicked, but also gouerneth their counsels and affections, he is the author of all mischiefe: and

Psal.105.25.
Esai.10.6.
Exo.14.9.
Rom.12.8.

Psal.51.6.
1.Iob.5.4.
Iohn.1.21.
1.Sam.2.25.
Psal.115.3.
Esai.45.7.
Amo.3.6.
Deu.19.5.
Act.4.28.
Eph.3.10.
1.Tim.6.16.

therfore men are inwoꝛthily commended if they execute that which God hath decreed, because they obey his will. But they doe ill to confounde his will and his commaundement together. foꝛ although when Absolon abused his fathers wiues, it was Gods will to punish Dauids adultery with that dishonour, yet did he not therfoꝛe commaund the wicked Sonne to commit Incest, vnlesse perhaps they meane it in respect of Dauid, as he speaketh of the railings of Semey, foꝛ when he confesseth that Semey raileth at him by the commaundement of God, he doeth not therefoꝛe commende his obedience, as if the froward dogge did obey the commaundement of God, but acknowledging his tongue to be the scourge of God, he patiently suffereth to be corrected. When God performeth by the wicked ỹ thing which he decreed by his secrete iudgement, they are not to be excused although they did obey his commaundement, which in deed of their euell lust they do purposely breake. The saying of Augustine is sufficiẽt to cõtent a godly mind,

2. Sam. 16. 22.

2. Kin. 12. 20. Ose. 8. 4. & 13. 11. 2. Kin. 11. 23. & 2. Kin. 10. 7.

that

that sometimes man doth good will willing that, which God willeth not: as if a good sonne, willeth to haue his father liue, whom God will haue to dye. Againe, that it may come to passe, that man may will the same thing with an euill will, which God willeth with a good will. As if an euill sonne willeth to haue his father dye, & God also willeth the same, now the first of these two sonnes willeth that which God willeth not, and the other sonne willeth that which God also willeth, and yet the naturalnes of the first sonne doeth better agree with the will of God, although he will a contrary thing, then the vnnaturalnes of ỹ other sonne that willeth the same thing. So great a differẽce is ther what to wil doth belõg to man, & what to God, and to what end euery one is to be applied, to haue it either allowed or disalowed, for those which God willeth wel, he bringeth to passe by ỹ euil wils of euill men. But a litle before, he had said, ỹ the angels Apostates in their falling away, & all ỹ reprobate, in asmuch as cõcerneth thẽselues, did ỹ which god would not, but in respect of ỹ omnipo-

Enchi. ad Laur. Cap. 101.

potencia

tencie of God, they could by no meanes so do, because while they did against the will of God, the will of God was done upon them. Whereupon he crieth out, Psal 111.2. Great are the workes of God, and to be sought out of all them that loue him; that in marueilous manner the same thing is not done without his will, which is also done against his will, because it could not be done, if he did not suffer it, and yet he doeth it not against his will, but willingly. And beeing good, would not suffer a thing to be done euill, vnlesse for that he is omnipotent, he could of euill make

The second Booke entreateth of the knowledge of God the Redeemer in Christ: which knowledge was first opened to the Fathers in the tyme of the Law, and then to vs in the Gospell.

The Argument.

GOing about to speake of the knowledge of God the Redeemer: first he reasoneth of the occasion of redemption, that is, of the fall of man: and after that he commeth to entreat of redemption it selfe: to the former he assignes fiue Chapters; to the last the rest.

As touching the first, hee speaketh not onely generally of the fall: but also of certaine other thinges which belong thereunto: Such are originall sinne, the bondage of will, and how God worketh in mens harts, from the first Chapter to the fift. As concerning the last, first hee sheweth, who it is, in whome saluation is to be sought for of the lost man, euen Christ onely. Moreouer how this Christ is opened to the world, from the

seuenth

seuenth to the eleuenth, & that two waies first vnder the law (by occasion whereof he both expoundeth the ten cõmandements, & shaketh of certaine other things of the law, frõ the 7. to the 8. Moreouer vnder the Gospel, where also he disputeth of the similitude and difference of both Testaments, from the 9. to the 11. Thirdly, what God & mã ought to be, from the 13. to the 14. Fourthly, to what end he was sent into the world of the Father, 15. Last of all, how, and by what degrees he fulfilled the partes of a Redeemer, and his office enioyned him, by occasion whereof, he expoundeth a good part of the Creede, from the 16. to the 17.

Cap. 1.

That by Adams sinne and falling away, mankinde became accursed, and did degenerate frõ his first state: wherin is entreated of originall sinne.

IT is a thing most necessary to knowe our selues, wherby it commeth to passe that we must diligently take heede that we be not

of God the Redeemer. For

man, that is to say, in Christ. Chap. 6.

And certaine other thinges he taketh out of the Lawe.

Secondly how this Christ was opened to the world: that is to say

Secondly vnder the Gospell. Chap. 9. by occasion wherof he treateth of the

Similitude Chap. 10.

And the difference Chap. 11.

Of both the testaments.

Moreouer as concerning redemption it selfe:

Thirdly what he was, & ought to haue bene, that is to say God and man. Chap. 12. where also

hee affirmeth the humanitie of Christ in many words against the Marcionites and Manichees. Chap. 13.

And he sheweth how two natures of a Mediatour may make a person. Chap. 14.

Fourthly to what ende he was sent into the world, of his father, and that by his prophetical, kingly and priestly office. Chap. 15.

Last of all how and by what degrees he hath fulfilled the office of a Mediatour: where

hee expoundeth a good part of the Creed. Chap. 16.

And treateth specially of the merite of Christ. Chap. 17.

The second booke hath two principall partes of the knowledge of God the Redeemer. For

- First hee treateth of the occasion of redemption, that is, of the fall of man, and that
  - First in general, where also he treateth of original sin. Cap. 1.
  - Secondly hee descendeth specially to the handling of the servitude of will, yet so that
    - First he proveth specially that will is spoyled of libertie, and subiect to miserable bondage. Secondly he confirmeth the same by the effectes. Chap. 3.
    - Thirdly for more plainnesse sake hee sheweth how God worketh in the harts of men. cap. 4.
    - Last of al he confuteth the obiections which they are woont to alledge for defence of free will. Chap. 5.
- Secondly hee treateth of the meanes of redemption, that is, of the office of Christ, and that
  - First hee sheweth who it is, in whome salvation is to sought for of the lost man, that is to say, in Christ. Chap. 6.
  - Secondly he sheweth what he hath done for our redemption, and that
    - First under the Law, by meane whereof he
      - Expounded the Law, Cap. 7.
      - And certaine other thinges
    - Secondly in the Gospell, where he entreateth
      - First of the manifestation of Christ, Cap. 8.
      - Secondly of the benefites which he hath brought us, Cap. 9.
      - Thirdly of the effectes of the same benefites, Cap. 10.
      - Last of al of the Sacramentes. Cap. 11.

not disorderly, least by belowng our owne goodnesse, only we ministter matter (as the Philosophers are wont to doe) to our selues to be puffed vp with pryde: Wee ought truely to loke vpon our owne goodnesse, that thereby we may stirre vp our mindes to godlinesse: yet so that we forget not our necessitie and deformitie: whereuppon groweth a hatred and loathing of our selues, and true humilitie: and a new desire to seeke God is kindled and enflamed: in whom euery one of vs may recouer those good thinges, whereof wee are founde altogether voyde and emptie. Gen. 2.7.

2 Truely it is a more plausible and pleasant opinion that alloureth vs rather to the confidence of our owne power, & admiration of our selues: because it more aunswereth our nature, but the other is more safer.

3 Although there bee no man but will graunt that the seconde parte of wisedome consisteth in the knowledge of our selues, yet in the verie man-

ner

ner of knowing, there is much disagre-
ment, while some trusting to the iudge-
ment of the flesh encourage themselues to
the duties of vertues, bidding battell to
vices: other some being spoiled of all
confidence, thinke there is nothing left
to frame their liues wel: there are two
partes therfore of knowing our selues,
that is, to what ende we are made, and
how vnable we are to performe that same.

As touching that, he professeth that
he will speake of both, as the order of
teaching shall require. It must not so be
vnderstood, as though he would begin a
newe tractation, which should consist in
these two partes, but because as a litle
before he disputed of the first, Li. 1. Cap.
15. so now he will also speake of the
other.

4 As touching the seconde parte, he
setteth downe two thinges to be confu-
ted: first how it came to passe, how
Adam wrapped him self in so great mi-
serie: which he sheweth happened not
by the vnmoderatenesse of gluttony, but
by infidelitie: in which only is set that
last end of his felicitie.

Rom. 5. 19.

5 Wher ouer

Rom.5.

except which parts is referred to the end
of this Chapter. And first hee proueth
that those innocent creatures (which
were made by Adams sin,) are subiect
to the curse of God, and that especially, this curse
spreadeth ouer all his issue, as is
proued by these arguments. And this
is the corruption that commeth by in-
heritance which the olde fathers haue
called Originall sinne, meaning by the
word Sinne, the corruption of nature,
which before transgression was pure, whereto
also the Pelagians and Celestians are
confuted.

Psal.51.7.

Iob.14.4.

8. It is proued by these arguments,
that this corruption passeth not onely
by imitation from Adam vpon the
whole issue, as the Pelagians dreame,
but also by propagation: first by the
comparison of Adam with Christ. Here-
vnder that we are the children of wrath:
Last of all, that at is flesh, whatsoeuer
is borne of flesh.

Rom.5.12.
1.Cor.15.22.
Rom.8.10.
Ephe.2.3.

Iob.3.6.

9. That which is borne of flesh, abideth
therein, that the whole

because children get them of the first man, it belongeth nothing to this question, seeing the corruption hath not proceeded from the substance of the flesh or of the soule, but because it was so ordained of God, that such gifts as he had given to the first man, he should as well have them and lose them, as stand for him selfe as for his. As for those that the Pelagians doe raile, that it is not likely that the children of so holy parentes, hath in them selues they descend not of their spirituall regeneration, but of their carnall generation.

8 Originall sinne therefore may thus be defined thus, that it may be called an inheritable peruersenesse and corruption of nature, proceeding from one to all partes of the soule, which first maketh vs guiltie of the wrath of GOD, and then also bringeth forth the workes of the flesh in vs: both which names Paul doubtlesse meaneth seuerally. For when he calleth this corruption sinne, he meaneth

Eph. 4. 27.
Rom. 12. 2.
Rom. 8. 7.

Eccl. 7. 31.

Eph. 2. 3.

Lombard assigns the effects ordayned by the flesh

Cap. 11.

That man is nowe spoyled of the freedome of will, and made subiect to miserable bondage.

After he hath shewed in a generall
[illegible] that must be brought to
[illegible] he shutteth
[illegible] whether
we are spoyled of all liberties, and so
[illegible] he
[illegible] the pow-
[illegible] But to this
Chapter he allegnely foure Chapters
[illegible] touching this Chap-
ter it may be deuided into three parts:
[illegible] he layeth as it were a foundi-
[illegible] of this controuersie. The more
[illegible] he refuteth the opinion of others, frō
the second to the ninth. Last of all, he
sheweth what is to be determined of
this controuersie, from the tenth to
the seuen and thirtieth.

In the beginning he admonisheth
vs to be ware of two rockes: first, y we
attribute nothing to our selues, least
Gods honor be thereby taken from him,
and that we fall with rashe confidence.
Moreouer also on the other side, that
we fall when we depriue our selues of all
gouernment, and that truely we take
thereby occasion of slouth, although no-
thing did belong vnto vs, it is spoken of

the

the thinke of iustice.

2. As touching their other opinion, first he bringeth the Philosophers them the Ecclesiasticall matters to be examined. The Philosophers plaie (saith he) betweene reason and sense, that is to say, betweene authoritie ouer beeing power and liberte, whether it please to obey reason, or yelde it selfe to sense to be subiect, and whose sences be corrupted and peruerted, whereby it hath giuen it selfe ouer into the bondage of sense, refuseth it to obey reason, if it be ouerpressed to the hurt of the partes, and holdeth the right

3. Yet being conuicted by experience it selfe, they confesse that without great difficultie they cannot establish a kingdome for reason, and that sometymes they are haled hither and thither into diuerse partes by fantasye so that in their opinion they haue alwayes free election, neither beleeue they that their will can be lasted, but if it will it may follow reason in all poyntes for their guide.

4 As touching the Scriptures to be
false, and for there vnto being none, that
did not acknowledge both y the soundnes
nesse of reason in them, hath bene ofte
sounded by them, wherein they differ
from the Philosophers, and yet not en-
tangled with perplexe doubtes: perhaps
by of whom I am not likely afterward to be
Philosophers (whereof two causes may
be assigned) and truely all the sentences
(onely Abigalles excepted) haue either
partly pleased or displeased, by which
iudge no certainty may be gathered
of their writings. Now, neuertheles
one after an other successiuely fell by lit-
le & litle from worse to worse, but from
the Stoickes. And first as touching the
signification of the worde, ye the worde
what some as well of the fathers as of
the newe writers gaue thought of free
will. The summe wherefore is, that the
name of free wille is rather to be referred
red to reason, to which parte is to discerne
between good and euil thynges, and the
sentence free, pertayneth properly to
will, which may be turned to either
of both.

5 Now

¶ Moreouer, what things they put vnder the free will of man: & (which he saith we care this) how many wayes free will is after them taken.

¶ Thirdly, whether a man be, after Adams iudgement, vtterly depriued of power to doe well or together, he hath yet some, but litle and weake: which he saith, this of mine, to haue free will, he calleth them much vaining: but Lombard plainely confessing that we haue not therefore free will, because we are alyke able either, to doe or to leaue good or ill, but only that we are free from compulsion. Dist. 25. lit. a.

¶ Wherupon he concludeth, that to shall a matter ought not to be graue inough to prouoke a title, whereby he seemeth to drawe the stone from vnder the foundation. Neither is that strong inough that they say, that such danger is taken away, if we be diligently aduised vnto of the true iustification.

¶ Finally, although Authors haue done, and handled all Augustine's yet this matter

Ioh.15.5.

2.Cor.3.8.

Aug.ad Bonif.Li.3.Cap.8.& Ep.7.

Psal.32.9.

Ier.17.5.
Psal.147.10.

Psalm. 2. 5.

the 18. to the 25. And first as concerning those simple things that are the principall things, there remaineth much greater power in intelligences, then can be conceived by vs. For they are present at all motions of bodies, and penetrate them, and are not hindered by them, but also communicate their proper vertues to them, and

say, that there is nothing left in our nature, Iud. 6. 34.
1. Sam. 10. 6. & 16. 13.
but that, howsoeuer it be, it ought wholy to be ascribed to Gods kindnesse, because he hath not spared vs, our reason hauing not darkened with it the better ordinance of our whole nature.

Moreouer, as touching heauenly thinges of the kingdome of God, first he sheweth what they meanely by the kingdome of God: and that he diuideth into two parts, the knowledge of God, the certaintie of his benevolence: and the order of a well framed life. In the two first, but first sheweth how there can be no true knowledge, 1. Cor. 2. 14. Iohn. 1. 4. Iohn. 1. 3. Matth. 16. 17.
nor certaintie, vnlesse the eyes of the vnderstanding be opened by the reuelation of the holy Ghost: and that the light of nature is not sufficient to this purpose, but that it is altogether without sense, vnlesse it be illuminated by the spirit of God. Then he addeth, that although some small sparkes of it do yet with such a light, as can comprehend nothing else, because the whole portion of mans reason is but meere darkenes, for the eyes of the

ceaue

reade GOD, and that whereby is gooddie, vnleſſe it be lightened with the ſpirite of GOD, as Chriſt teſtified, that this was a ſpeciall reuelation of the father that peter did knowe him.

20 Moreouer, that many places of the ſcripture deny theſe thinges to our nature, whereof we ſpeake. Pſal. 34. 10. 1. Cor. 12. 3. Ioh. 3. 27. Deu. 29. 2. Ier. 24. 7. Ioh. 6. 44. Eſdr. 44. 13. 1. Cor. 2. 14. 1. Cor. 1. 20.

21 And are wont to geue it to God only, Eph. 1. 15. Pſalm. 119. 18. Iac. 1. 17 Ioſ. 14. 26.

22 Nowe examining the will (wherin chiefly free will is occupied, in the beginning he ſheweth, that that naturall deſire of God wherwith all things are enued, doeth nothing to proue free will: for it rather proceedeth from the inclination of the eſſence, then from the deliberation of the minde: but this whereof we ſpeake, doeth require that euerie man ſhoulde diſcerne with right iudgement that which is good: and being knowne, chuſe it, and being chuſen, follow it. And the more clearer to make

Rom. 2. 14.
2. Cor. 3. 5.
Pſalm. 94. 11.
Ge. 6. 3. & 8. 21.
Pſalm. 129. 3. 4.
Phil. 1. 4.
Col. 1. 9.

this

this sentence is to be noted in the ende, a double sophisticall argument in Appetite and Will.

27 Moreouer that also is not sounde that the schoolemen say, attributing to the first grace of God, that we will effectually, by this they say secretly that there is in the soule power of it selfe to aspire to God; but it is more weaker then may growe to a perfect perfection or raise vp any indeuour, but rather it is to be graunted seing man is wholy subiect to the gouernement of sinne, that that will truely which is his chiefe seate, must readie be bound with most straight bondes: and nothing is ours but sinns.

Rom. 7. 23.
Gal. 5. 17.
Rom. 7. 22.
2. Cor. 5. 5.
Gen. 8. 21.
Iohn. 8. 34.
Psalm. 51. 2.

Cap. 3

That out of the corrupt nature of man proceedeth no thing but damnable.

All this Chapter seemeth to appertaine to both, yet so, that it chiefly serues to will then vnderstanding.

1 The whole man doth easily appeare, by the titles wherewith the Scripture doth set them out, to be ouerwhelmed in vnholy sinnes. First, for

that

but to the higher part of the soule, that
is the heart it selfe, also the enmity
of the heart it selfe also the enmity
bred in this corruption, so that there can
be legitimam ingenium at all, either integritas
or understanding, or the feare of God
in vs. That which may be obiected, that
in all ages there haue been some which
by guiding of nature, haue been brought to
vertue in all their life: and which not on-
ly haue excelled both in noble acts, but al-
so in the whole course of their life haue
behaued themselues most honestly:
she answereth that this commeth by the
grace of God, which although it purge
not that corruption, as in the effect, yet
it doth inwardly restrain it, by putting
the bridle in their mouthes as much as
hee seeth meete, & expedient for the con-
seruation of the vniuersitie of things.
If any man obiect, that this yet re-
maineth either Camillus could no bet-
ter then Catiline, or else in Camillus
there shall haue been examples of ini-
quitie, as in the wicked.

If

Kings lawfully created, notable by somedy-gulat mark, because God ministring to men kind, inuesteth them with a principall nature, wherin he appointeth to beare gouernement as appertayneth in Gaule.

in not altogether without godlynesse if quyte be answered, first that these are but the arguments of purblie, sithing the minde remaineth peruerse and crabbed, which will fallowe any thyng els rather then vpright straightnesse. Moreouer these are not common giftes of nature, but speciall graces of God, which he diuersly and by certaine measure dealeth among me, that are otherwise vngodlie. Which giftes as in politike courtes, they haue their commendation: so before the heauenly Iudgement seate, they shalbe of no value to deserue righteousnes. Esay saith, Esay.11.3. That vpon Christ resteth the spirite of the feare of GOD. Whereby we are taught, that so many as are strange from Christ, are without the feare of God, which is the beginning of wisdome.

Prou.31.18.

5 Will was so held bounde with the bondage of sinne, sithe the fall, that it coulde not once moue it selfe to goodnesse, much lesse apply it selfe: but hee both enclineth and haleth to euill with moste ready affection. Will remaineth

in

is meant: but the frowardnesse of will doth not: because he hath willingly cast himselfe into that necessitie. Neither ought this to seeme absurd to any man, where we say that will put from libertie is by necessitie driuen or led into euill: except there be any which with Lombard knowe not to distinguish betweene necessitie and compulsion: for many of the fathers haue beene affirmers of this necessitie.

6 The better that this doctrine may appeare, hee assigneth the other part of this Chapter to this one thing, to shew in what it is, or wherein consisteth the remedie of Gods grace, whereby the corruptnesse of our nature is both amended and healed. For hereby it doth better appeare, what our naturalnesse is, if on the contrary part wee see what it is that God bestoweth vpon vs when hee helpeth vs. But there is no doubt, but y God in the beginning wil both begin and also performe euery good worke in vs, that no peece, be it neuer so little, can be geuen to man

Phil. 1.6.
Ezeb. 36.16.
Phi. 2. 13.
2. Cor. 12.6.
1. Cor. 8.6.
Psalm. 95.6.

7 There are some, that graunt that

will being of her owne nature turned alway from god, is cõuerted by the only power of the Lorde, that yet they attribute not all thinges to God only, but to man himſelfe, after hee hath a prepared wil: moreouer it hath also her owne part in doing: where also he ſpeaketh of grace going before & following after.

Rom. 11. 35.
Iohn. 6. 44.

8 Againſt theſe men, because hee is in hand with the chiefe point whereon the matter hangeth, firſt he promiſeth that hee wil bring forth the ſcriptures, & then Auguſtine. And firſt by two reaſons cõfirmed by ſcriptures.

Ierem. 32. 39.
Eſd. 11. 19.

9 Moreouer hee ſheweth by certaine other teſtimonies of ſcripture, that the Lorde did not ſo make man, that afterwarde hee ſhoulde doe any good of himſelfe: but ꝑ it may be thought his only, because his will conceaueth a loue of that which is right, that it is enclined to ꝑ deſire thereof, & that it is ſtirred vp and moued to endeuour of folowing it. And then that our choice, deſire, & indeuour faint not, but do proceede euen to the effect: Laſt of al that man goeth forward conſtantly in them, and continueth

1. Reg. 8. 58.
Pſal. 119. 36.
Iohn. 15. 1.
Matth. 15. 13.
Phil. 2. 13.
2. Cor. 12. 6.
Pſalm. 86. 11.

ry to the end.

11 We moue ỹ also the wil, not in such sort as hath in many ages bin taught & beleeued, ỹ it is afterward in our choice either to obey or withstand the motion: but with mighty strengthening it, not only that we may walk in his precepts but that we may walke in deede. *Esa.11.19. Iohn.19.45.*

12 Perseuerance also and going forward is not of our selues, but of God: therfore their double errour is to be refuted, which thinke it is distributed according to the deserts of men, as euery mã hath shewed himself not vnthankful to ỹ first grace: now grace also doth not alone worke in vs, but is also a worker together with vs: there is handeled of both seuerally. *Matth.25.29. Luke.10.17. Phi.2.13.*

13 And obiectiõ is wiped away which they wrest out of Paul for the seeming errour of grace working together. Wher as S. Paul doth not write that ỹ grace of the Lord laboured wt him to ỹ intent to make himself partner of the labor, but rather by ỹ correctiõ he geueth away all the praise of the labour to grace only. Augustine saith, that the will of man *1.Cor.15.10.*

goeth before many giftes of God: but not before all, but of thē which it goeth before it selfe is one. Then followeth his reason, because it is written, His mercy hath preuented me, and his mercy shall follow mée. It preuenteth man not willing, to make him will, and followeth him willing, that he will not in vaine. With whom Bernard agreeth, bringing in the Church to speake thus, Draw me in a maner vnwilling, that thou maiest make mée willing, draw me being slouthfull, that thou maiest make me runne.

Psalm. 59. 11.
Psalm. 33. 6.
Bernard in Cant. Ser. 23.

13 It is shewed by many places that this was the opinion of Augustine: that grace is not offered of the Lord, which is either receiued or refused by euery mans free choice, but the same is also sowne as forneth choice and will in the heart.

2. Cor. 12. 9.

14 Neither is that any contrarietie which in an other place hee saith, that will is not taken away by grace, but of euill is chaunged into good, and when it is good, it is helped. How this euil

must bée vnderstoode, hée teacheth out of Augustine.

Cap. 4.

Howe God worketh in the hearts of men.

IN this Chapter, hée sheweth howe muche is to bée attributed to euery one in euery worke. But first howe muche is to be attributed in euill actions both to the deuill & to man, and to God himselfe, from the first to the fifth. Moreouer, howe muche is to bée attributed to God in middle things, and howe much is to be left to man, from the 6. to the 8.

1 In euery worke must bée attributed to euery one that which is theirs, both to Satan and to man. For the Deuill doth so worke in the children of the disobedient: that their will being bewitched with the deceiptes of Satan, it doeth not resist: and so without man the cause of sinne is not to be sought for. 2.Cor.4.4. Ephe.2.3.

2 But farre otherwise is the doinges of God in such things, as may appeare Iob.1.

in Iobes calamities. For the same doth manifestly shewe, how God doth in such doings may haue his worke, neither yet may Satan be excused by the company of God, neither may god be reputed to be the authour of euill, and that two wayes, first by the ende, moreouer also by the maner of doing. Where also he entreateth not of Gods universall, but onely of his speciall moouing.

2 The olde writers sometime haue alledged these not to the worke of God, but to his foreknowledge and sufferance: and to what ende haue they done it, when as notwithstanding the scripture doeth plainely shewe, that there is therein somewhat else of God besides his foreknowledge, that is, he hardneth the reprobate, blindeth, and moueth, and that two wayes: first, by forsaking them or taking from them his holy Ghost: Moreouer also, by directing this as it seemeth him good, by Satan the minister of his wrath.

Rom. 2. 5.

4 And he sheweth both by many places of scripture, that he taketh away the lip from the speakers of truth, and

Psal. 12. 4.

ta-

taketh away the reason frō the elders,
he taketh the heart away from them
that are set ouer the people, he maketh
them to wander where no way is.
Esay.63.17.

Againe, Lorde, why hast thou made
us madde, and hardened our hearts,
that wee should not feare thee? Because
they iudge rather of what sort GOD
maketh men, by forsaking them, then
how he formeth his workes in them.
Exo.5.19.

The Lorde did not onely harden Phas
raos heart, in not suffering it, but he
submitted his heart to Satan to be
confirmed with obstinacie, whereupon
this saide, I will harden his heart.
Deut.2.30.

The
people went out of Egypt, the inhabi
tantes of the countrey came faithfully
met them like enimies, but their hearts
were stirred vp as Moses reporteth, by the
hand of God.

Sometime
the Lorde threatneth that hee will drie
the waters out of his whirle pooles, and
Psalm.105.29.

that they should be like a net for him to
Esay.5.26.

intangle them, sometime like an adder,
Exe.12.13.

to sting the Israelites, but specially he
Ierem.50.23.

declareth that hee is not idle in them
Esa.10.15.

when hee calleth Zeno ministers and
directeth and driueth by his hande to cut.

Aug. de praedest. sanct. [illegible]

Augustine saith, that inasmuch as they sinne in them ordained in as much as sinning they do this or that, it is of the power of God that dimmeth the darkenesse as pleaseth him.

1. Sam. 16. 18. 19.
2. Thes. 2. 9. 10.

Yet to that the ministerie of Satan should come betweene, to prick forward the reprobate, and God should remaine free from all wickednesse.

Exo. 11. 3.
Ge. 43. 14.
Psalm. 105. 25.
1. Sam. 11. 6.
Iosua. 2. 9.
Levit. 26. 3. 6.
Deut. 28. 63.

As touching externall and mixed things, which of themselues are neither iust nor faultie, God so worketh in the hearts of men, that so oft as he will make way to his providence, he directeth and enclineth our willes as pleaseth him, neither is the choyce of man vnbridled, free by the will of God ordayned his liberty as is the word by metaphor.

Pro. 20. 12.
Prou. 21. 1.

Augustine saith that a law which some obiect, that all things vniuersally ought not to be reduced to some singular [illegible]

Augustine would we take heede that we attribute not the power of mans choice by the name or straunge inuention of words vnfaithfull and vnfortunate, but it

it is to be conformed within man, by the free election of iudgement and affection of will.

Cap. 5.

A confutation of the obiections that are wont to be brought for defence of free will.

There are two kindes of obiections which they doe allenge: the first whereof conteyneth certaine absurdities, the other many places of Scripture which seeme to repugne in some: he entreateth of the first, from the first to the fifth: but of the other, from the first to the nineteenth.

As concerning the absurdities, the first is, if sinne be of necessitie, then it ceaseth to be sinne: if it be voluntarie, then may it be auoyded: both which he denieth. The first, that to sin is not of creation, but of the corruption of nature, that men being made bondslaues of sin can will nothing but euill, that also is voluntarie which is not subiect to free election.

2. The ſecond is, that if both workes and wiues proceede not of free choyce of will, it is not reaſonable that either puniſhment ſhould be layde vpon man, or reward giuē him. To this argument he anſwereth, that as touching rewardes, he graunteth that it is not abſurd, but as touching puniſhment, he ſheweth how little force their argument hath. Auguſtine ſayth, that God crowneth not our deſeruings, but his owne giftes, and that they are called rewardes, not as due to our deſeruings, but ſuch as are rendred to the graces alreadie beſtowed vpon vs.

Rom. 8. 26. 30.
2. Cor. 4. 7.
1. Cor. 4. 7.

3. The third is: If this be not the power of our will to chuſe good or euil, the thoſe that are partakers of the ſame nature muſt either all be euill or good: but he denieth the argument.

Rom. 4. 23. 24.

4. The laſt is, that exhortations are taken in hand in vaine, the promiſes are ſuperfluous, if it be not in the power of the ſinner to obey. He denieth the argument, & ſheweth how he proueth it, firſt by Auguſtines example, Chriſt and Paule.

Iob. 15. 9.
2. Cor. 3. 3.
Rom. 9. 16.
1. Cor. 3. 7.

Moreouer, that although it be not

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in the power of the sinner to obey, yet Ezec.10.18.
obiurgations and exhortations are necessary as well for the reprobate as the elect, and they have their ende in both. Though Christ pronounce, that no man commeth to him, but whom the father draweth, & that the elect doe come when they haue heard of the Father: yet both he not neglect the office of a teacher, but with his voice diligently calleth them, whome it nedefarily behoued to be inwardly taught by the holy Ghost. Those testimonies which they bring out of the scriptures, although they be many, yet a great part of them may be deuided into a fewe places, vnto the which he seuerely answereth, from the 6. to the 15. then he descendeth also to certayne other particulars, from the 16. to the 19.

Ioh.6.44.
2.Cor.2.16.

6. 7 As touching their places, the first is of them which belong to the law, and require of vs perfection, whereby they thinke they may conclude, either God doeth mocke vs, when he requireth goodnesse, and forbiddeth iniquities where first he sheweth, that whatsoeuer happen vnder this kynde, may be deuided into three partes: The

first

first whereof conteyneth such testimonies, as requireth our first conuersion to God: the second, which simply speaks of keeping the lawe: the thirde, which commaund vs to continue in the grace of God which we haue receiued. Moreouer, he confuteth that argument of the lawe generally of vanitie, for there are other limites of pronouncing the lawe, as appeareth out of Paule. Augustine sayeth, that the Lorde commaundeth those things which we can not doe, that we may knowe what to aske of him. Great is the profite of the commandements, if so much be giuen to free will that the grace of God be the more honored. Fayth obteyneth that which the lawe commaundeth, yea the lawe therefore commaundeth that Fayth may obteyne that which was commaunded by the lawe: yea. God requireth Fayth it selfe of vs, and findeth not what to requite, vnlesse he geue what to finde. Againe, let God geue what he commaundeth, and commaund what he will.

Gal. 3. 10.
Rom. 3. 20.
Rom. 7. 7.
1. Ti. 1. 8.
2. Ti. 3. 12.

In Ench. ad Laur. de fid. & li. Arb. Cap. 18.
Hom. 29. in Iob.
Epist. 24.

Iob. 2, 12.
Iac. 31. 18.

Then also he sheweth by many testimonies of Scripture howe it may be

anſwered to all thoſe places, which come vnder thoſe three ſorts. Auguſtine ſayth, that we doe not by free will of nature: but he him ſelf doeth it by nature. Of the third ſort was that exhortation of Paule and Barnabas, which is rehearſed by Luke, that they ſhould abide in the grace of God: but that conſtancie Paule witneſſeth, doeth come from the Lord. *Deu.30.6. Eze.36.26. Eſd.16. & 4.30. 2.The.1.3: 2.Cor.3.11.*

9 Neither muſt the Aduerſaries be ſuffred to cauill, that thoſe teſtimonies are ſo to be vnderſtood, that there may be no impediment, that we may not ioyne our ſtrengthes, and God helps our weake endeuours: as though the effect of our conuerſation muſt be parted in half betweene God and vs. How weake alſo this is, it is ſhewed before in the 2. Chapter, ſect. 27. *Zach.1.3. Ier.13.3.*

10 The ſeconde ſorte of their argumentes is, which doe alledge certayne promiſes wherewith God doeth couenaunt with our will, wherby they conclude vnconueniently, and in mockery, that thoſe benefites which the Lord doeth offer in his promiſes are aſſigned *Am.5.14. Eſa.5.16. Ier.4.1. Deu.28.5. Leu.26.3.*

to our owne will, vnlesse it were in vs to stablish them, or make them voyde. But contrariwise it is shewed when promises are offered both to the faythfull and to the wicked, they haue their vse with both sortes: as in those particular benefites, If you will, If you will heare: neyther yet doeth the Lorde giue vs free power to will or heare, neither yet doeth hee mocke vs for our weaknesse: for to the promises he adioyneth this condition to the wicked that are bounde with the fetters of sin, that they shall then onely enioy his benefites if they depart from their wickednesse: or for this purpose only, that they may vnderstand ỹ they are worthily excluded from those things that are due to ỹ true worshippers of God. And he stirreth vp the faithfull to call vpon his grace.

Num. 14. 41. Ier. 32. 23.

11 The third sort of their argument is, wherby God reprocheth the vnthankfull people, that they onely were the cause that they receaued not of his tender loue all kindes of good thinges: wherupon they cõclude that these euils

are

ons doo onely laye to our charge whych are not in our power to auoyde. Here therefore it is proued that it is not onely a foolishe and weake defence, in pretence of necessitie, but also when sinners by their owne fault, not by others are depriued both of Gods benefites, & also chastized with punishmēts (as they that finde within themselues the spring heade of euils, howe so euer they gape to finde them in forren causes) That is enough truely to lose this knot, yet the vse of such reproches is two manner of wayes: Where also hee willeth vs to take heede that wee seeke not the faulte without our selues, or els attribute to our selues the office to doe well, because many tymes the Scriptures to stirre vs vp, doe transferre vnto vs by permission, that which yet in verie deede and properly they teach, to belong to God only.

Dan.9.
Ier.7.27.
Psal.78.8.
Psal.119.112.
Phi.2.1.
2.Pet.1.5.
1.Thes.5.19.
2.Cor.7.1.2.
1.Iob.5.18.
Iob.17.15.
1.Pet.1.22.
1.Iob.3.9.
1.Iob.5.40

12 The place of Deuteronomy is not against this solution. For after the publishyng of the Lawe, hee

Deu.30.15.

protesteth vnto the people in this maner. The commaundement that I commaunde thee this day, is not hid from thee, neither farre of: it is not in heauen but hard by thee, it is in thy mouth and in the hart, thou shouldest do it. Which Paul here affirmeth, that Moses spake of doctrine of the Gospell: for if Moses had onely spoken of the commaundementes, he shoulde haue puffed vp the people with a most vayne confidence to haue throwne downe them selues headlong in taking vppon them the keeping of the lawe by their owne strength, as a thing not hard for thē. Wherfore there is nothing more certaine then that Moses in these wordes did meane, the couenaunt of mercy, which he publishing together with the straight requiring of the lawe, for in a fewe verses before, he had taught that our hartes must be circumcised by the hande of God, that we may loue him.

Rom.10.8.

Deu.30.8.

13 The fourth place of their argumentes is, where is shewed, that God sometymes withdrawing the fauour of his grace, tryeth men, and wor-

tety

seeth to fe to what end they woulde ap-
ply their endeuours: that also maketh Ose.5.12.
nothing for them. The Lordes going
farre away, signifieth the taking away
of prophesie: His lokyng what man
will doe, signifieth that he keepyng si-
lence, and as it were hyding him selfe,
doeth for a tyme exercise them with
diuers afflictions: both those thinges
he doeth to humble vs the more. For we
shoulde sooner be dulled then amended
with the scourges of aduersitie, vnles
he did frame vs to the tractablenes by
his spirite.

14 The fift and last of their argu-
mentes is, which they bring of a con-
tinuall manner of speaking (which is
vsed both in the Scriptures and in the
talke of men) that good workes are cal-
led ours, and they no lesse say that we
doe the thing that is holie and pleasing
to God, then that we commit sinnes.
Neyther kynde of speach doeth make
any thing for them. For it were against
reason that it shoulde bee sayde, that
we doe those things, to the doing wher-
of, being vnable of our owne motion,

Mat.6.11. we are moued by Gods lyke stones: the bread we called ours which we pray to haue giuē vs of God: what will they get by this title of possession, but that by the bountifulnesse and free gift of God, the same thing be commeth ours, which other wyse is not due to vs? Augustine sayeth, Thou wilt say vnto me, then are we wrought and worke not: yea thou hast worke & arte wrought, and thou worke well, when thou art wrought of that which is good: the Spirit of God that worketh thee, helpeth them that worke, and giueth him selfe the name of a helper, so that thou also worke some what, so mans working is not taken away by the mouyng of the holy Ghost, because will is of nature, but to will well is of grace.

15 The grace of GOD worketh all thinges in vs, yet so that two wayes they may be called ours, whatsoeuer good we worke, although our will bring nothing of it selfe, that may be seuered from his grace: first it may be sayde to be ours, what soeuer by his goodnesse he worketh

worketh in vs, so that we vnderstand it to bee not of ourselues. Secondly, because the mynde is ours, the will is ours, the endeuour is ours, which are by him directed to good.

16 Nowe he commeth to certayne singular places, which aptly and properly are referred to none of these places: which hee sayeth can not muche trouble mens wittes, that haue well conceaued the promises aboue sayde. And first howe it may be aunswearedthem in that place which they cyte out of Genesis: Thine appetite shal be vnder thee, and thou shalt beare rule ouer it, although it may haue a double meaning, yet it maketh nothing for them, in what sense so euer it bee taken. Gen. 4.7.

17 Moreouer, and that which they gather out of the place of Paule, that it is not of him that willeth nor runneth, howe weake it is hee theweth, howe so euer they haue Origen and Hierome on theyr syde. Frest by Rom. 9.16.

interpreting, then by bringing Augustines authoritie againe. Thirdly, he taketh that out of their handes, where we are called workers with God. First by Paules wordes they gather that there is will in man, but Paules meaning is more simply. It is not will, it is not running that get vs the way to saluation, herein is onely the mercy of God, Augustine sayeth, that there is no good will of man, vnlesse it be prepared of the Lorde, not but that we ought both to will and to runne, but because God worketh both in vs. The other place of Paule is restrained to the ministers: and that they are called workers with him, not that they bring any thing of themselues: but because GOD vseth their seruice after hee hath made them meete and furnished with necessarie giftes.

1.Cor.3.9

Phi.3.4.5.

Aug.Epi.107. ad Vita.

18 Fourthly, hee answereth to a common place of Ecclesiasticus, Beholde I haue put before thee fire and water, &c. But it may bee answeared by Solomon in Ecclesiastes, who affirmeth

Ecc.15.14.

Eccl.7.30.

affirmeth that man in the beginnyng was created vpryght, and hée forged to him selfe many inuentions.

10 Lastly, hée answeareth to an obiection which they drawe out of an allegoricall sense of a Parable of the wayfaryng man wounded and halfe dead: Lu.10.30 First by reasonyng by the rule of Allegories. Moreouer, by expoundyng that place by other places. Last of all, by shewing by Augustines authoritie howe in an other sense hée may be sayd to be halfe alyue, where also he ioyneth a cõclusion of the whole tractation. Allegories ought to goe no farther then they haue the rule of Scripture going before them.

When Paule speaketh of our redemption, he doeth not say that we are healed when we were halfe deade and half alyue, but that we were raysed vp Eph.2.5. agayne when we were dead: hée calleth not vppon them that are halfe alyue to receiue the light of Christ, but that sleape and are buried. In lyke manner Iob.5.25. speaketh the Lorde him selfe, when hée sayeth, The houre is come, when then

the dead shall ryse agayne at his dayes. Augustine sayeth, that the freely giuen goods wherevpon saluation hangeth after mans fall, are taken away from him, and that his naturall gifts are corrupted and defiled.

Cap. 6.

That man being lost, must seeke for redemption in Christ.

ALL that knowleage of God the creator, wherof we haue entreated, is vnprofitable, as our condition and estate is after the fall, vnlesse there followed Fayth also, setting God forth vnto vs a Father in Christ. And this doctrine from the beginning of ỹ world hath taken place in all ages among the children of God, and they are filthily deemed which set open the hope of saluation to all prophane and vnbeleeuing men which neuer learned Christ, but are illuminated only with some generall knowledge of God.

1.Cor.1.22.

Iob.17.3. Iob.4.21. Eph.2.12. Iob.16.4.

2 Of those three members of the section going before, the seconde only followeth

eth to the end of the Chapter, for to cõ-
uince, that God neuer shewed him selfe
mercifull to the olde people, nor ne-
uer did put them into any hope of grace,
but so farre forth as Christ should bee
their Mediatour. Whiche he prouyth was
grosely portrayed out, first in the vse of
Sacramentes, moreouer in the chiefe
of one people, or in the separation of the
seede of Abraham. Last of all, in the per-
son of Dauid and his posteritie.

Psal.2.12.
Iob.5.23.
1.Kin.11.
1.Kin.15.4.
Psal.78.60.67.
Psal.20.1.
Psal.80.18.
Lament.4.20.

3 From no other place but from this
same fountayne, is comfort promised in
affliction, and the banner of affiaunce
and hope is aduanced in him alone.

Abd.3.17.
Esa.7.14.
Esa.55.3.
Ier.23.6.
Exe.34.23.
Ose.3.12.
Am.9.11.
Za.9.9.

4 And so it was Gods will to haue
the Iewes instructed with this disci-
pline, that to seeke for their deliuerance
they should bende their eyes directly to
Christ, and the same was confirmed a-
gaine by Christes owne approbation or
ratification, therfore that common say-
ing, that God is the obiect of Faith, hath
made of sinne correction.

Mat.21.9.
Iob.14.14.
Col.1.15.
Rom.10.4.
1.Iob.2.22.

Cap. 7

That the lawe was ginen not to holde still the olde people in it, but to nourisher the hope of saluation in Christ, euen till his comming.

IF I be generally shewed that the lawe, (I saye) the whole fourme of religion delyuered from God to the old people, by the hande of Moses, doeth mainly wrappe vp all to Christ, as by sacrifices, washynges, and a great heape of ceremonies, the vse whereof muste needs be condemned of vanitie, if they shoulde be considered without Christ.

Heb. 8. 9. 10. 11.
Act. 7. 44.
Rom. 2. 14.
Rom. 10. 6. 7. 8.
1. Pet. 2. 9.
Gal. 3. 14.
Esai. 49. 6.
Dan. 9. 24.
Psal. 119. 142.
Rom. 10. 4.
2. Cor. 3. 6. col. 1
Gal. 3. 19.

By the Priesthood also in the Tribe of Leuy, and by the Kyngly dignitie which was annexed in the house of Dauid, and by the Morall lawe. Moreouer seeing the Morall lawe doth make the same plaine, her orderly saieth in the same. The same vndoubtedly doth driue vs farre from life, and adiudge to eternall death after that perfect righteousnesse before GOD is shewed, because wee cannot attaine

Deut. 30. 19.

there vnto

therevnto that it may incourage vs to seeke remedie in Christ.

4 Yet the promises of the Gospell haue although they be conditionall, yet were they geuen for good cause.

5 Neither ought it to seeme absurde to any man, that hee prouveth, that the keeping of the law is impossible, howsoeuer Hierome, but chiefly the Pelagians haue otherwise thought. Not one of the holy men that haue beene clothed with the body of death, hath euer attained to the full perfection of loue, to loue GOD with all his heart, with all his minde, with all his soule, & with all his power; there hath beene none that hath not bin troubled with concupiscence. Augustine saith, that in this flesh wee neuer yeelde to God the deare loue that wee owe him. Loue, sayth he, so followeth knowledge, that no man can perfectly loue God, but he that hath full fully knowne his goodnesse. We while wee wander in this worlde, see by a glasse and in a darke speeche. It followeth then that our loue is imperfect, let this therfore remaine, that in this life it is vnpossible

I. King. 8. 46. Psalm. 100. 4. Gal. 3. 10. Deut. 27. 26. Matth. 19. 25. 26. Liber de Spiritu & Littera. Rom. 8.

possible to fulfill the lawe.

6 But that the whole matter may be made more plain, that is, how the lawe doth bring vs to Christ, let vs diligently beholde the office & vse of the Royal lawe, which he thinketh must be deuided into three principal places: the first, whereof is, that while it sheweth to euery man the righteousnesse of GOD, that is the righteousnesse which only is accepted to GOD, it doth admonish, certifie, pawne guiltie, yea & conuince euery man of his owne vnrighteousnesse. Wherefore saith, That he knewe not lust, except the Lawe had saide, Thou shalt not lust, because except that be by the lawe disclosed out of her lurking holes, it destroyeth miserable man so secretely, that he feeleth not the deadly dart thereof.

Rom. 7.7.

7 The lawe therefore, seeing it is as a certaine glasse, wherein we beholde first our weakenesse, and by that our wretchednesse, and last of all, by them both, our accursednesse, doeth arme the

2. Cor. 3.18.

Rom. 3.12. & 5. 20.

wrath

the

the sinner: Yet it doeth not thereby followe that the lawe either shoulde be reprochen, or lose any thing of the excellencie thereof. Rom.4.15.

8 Yet the iniquitie and condemnation of us all, is not therefore sealed by the testimonie of the lawe, to cast us downe in desperation, and with discouraged mindes to tumble downe headlong (although the same be wrought in the reprobate) but that leaving the fond opinion of our own strength, being naked and emptie, wee may flee to the mercy of God. And howe that may be done, that is to say, that we rest vppon it, hide our selues in it, take hold of it alone in stede of righteousnes & merites which is layd open in Christ for al men. For God in the cõmandementes of the law, appeareth but a rewarder of perfect righteousnes, wherof we all are destitute, & on the other side, a rigorous iudge of euill doings. But in Christ his face shineth full of grace and lenitie euen toward the wretched and vnworthie sinners. Rom.3.19. Rom.11.33.

9 This profit which it hath towards

the

the faithfull. Auguſtine both manyfeſtly and often hath noted, but the other which it hath towardes the reprobate, he doeth not, albeit the ſame is to be marked.

10 The ſecond office and vſe of the lawe is, that they which are touched with no care of that which is iuſt and right, vnleſſe they be compelled when they heare the terrible penall ordinances, may be reſtrained, at leaſt with the feare of punishmẽt. And although hereby they become neuer the better before God, yet is it very neceſſary for the publique ſtate of men, not only for the reprobate, but alſo for the elect, before they are regenerate.

1. Tim. 1. 9.

11 Firſt, for euery man to ſhewe his owne miſery, moreouer, to keepe euery one in his dutie: at leaſtwiſe that they looſe not the raines to the laſciuiouſneſſe of their fleſhe, that they fall altogeather from the ſtudie of righteouſneſſe.

Col. 24.

12 The thirde office of the Lawe (which is the moſt principall and proper) concerneth only the faithfull. And

the

the same is first, to instruct them faithfully, or more assuredly, daily more and more of the will of God: Wherevnto stirre them vp by exhortation to obedience.

Psalm.19.7.8.
Psalm.119.105.

13 Therefore that prophane opinion ought to depart far out of our mind, that is, that it is not agreeable for Christians to cleaue to the doctrine of the lawe, which conteineth the ministration of the death: for Moses taught excellently well, that that same lawe which with sinners can ingender nothing but death, ought in the holy to haue a better and more excellent vse.

Deut.31.6.
Psalm.119.97.

And taking this occasion hee disputeth of the abrogation of the Law, first of the abrogation of the Morall law 14. 15, then of the Ceremoniall. 16.17. where also by y way he geueth to note that he speaketh nothing of the abrogating of the ciuill or iudiciall lawes.

14 In what sense the Morall law is saide to haue strength as yet, that is to say, inasmuch as it hath the power towardes the faithful to exhort, whereas it were by withstanding it shaketh off

Mat.5.17.18.

our

our ſtubbornneſſe, and pincheth our imperfection: then he ſheweth in what ſenſe it may be taken away; that is, in aſmuch as we are deliuered from the curſe, wherewith it ſtroke our conſcience.

Gal.3.10. Deu.27.26. Gal.3.12.

15 A confirmation of the former opinion that is, that Paule taught that the lawe was abrogated for no other cauſe, it is very plaine, in that he placeth curſe for the cauſe, which all men know, doeth not pertaine to inſtruction, but only to the force of binding the conſcience.

Coll.2.17. Heb.10.1. Luke.16.26. Iohn.1.25.

16 The ceremonies as touching their vſe, but not their effect are abrogated, and this maketh them more honourable: for as they ſhould haue ſeemed but a vaine ſhewe to the old people, vnleſſe the power of the death and reſurrection of Chriſt had been ſhewed therein: ſo if they had not ceaſſed, we could not at this day diſcern to what purpoſe they were ordeined, wee ſee now how in the abolishing of them, he truely thinketh better than if they did ſtill ſtand and as it were in a vaile ſpread before the

sheweth a figure of Christ, that hath already plainely appeared.

17 But the reason which Paule alleageth, doeth not belong to the Morall lawe, but only to ceremoniall obseruations, they also are not therefore abrogated, because they were as it were a certaine partition, wherewith the Iewes differed from the Gentiles, by a let whereby the Gentiles in time past were driuen from the societie of the Israelites, but much more because they were nothing but certaine solemne instruments which witnes our giltines & vncleannesse: both which hath Christ by his death, hath taken away, yea is worthily saide to haue taken away the hand writing that was against vs, and fastened it to the crosse.

Col. 2. 13. 14.
Ephe. 2. 14.
Heb. 7. 16. 18.

Cap. 8.

An exposition of the Morall law.

TAking in hand to expound the Morall lawe, first, he sendeth before certaine general things frō the 1. to the 7. secondly, he setteth downe the obseruations from the 8. to the twelfth, thirdly hee expoundeth the same from the 13. to the 50. last of al he sheweth to

what

what ende the vniuersall laive belongeth, that is, not onely to teache rudiments, but alsoe perfection, from the 51. to the 59.

The laive was written to teache vs more fully and perfectly, that profitable and holsome knowledge both of GOD and of our selues, wherein the natural laive did instruct vs weakely and darkely.

2 The Law therefore doeth deliuer vs a knowledge both of GOD and of our selues, that of the first wee may learne that God of right holdeth the place of a Father and Lorde towards vs: He delighteth in righteousnesse and vprightnesse, but he abhorreth wickednes, both which being laide, that must necessarily follow, that with vnwearied labour, wee flee disquietnesse, and obey righteousnesse, howsoeuer we as wasted debters, bee not able to pay.

3 By the other we beholde our filthinesse and weakenesse, that being decerned and abhorred in our selues we may seeke some other helpe.

4 From hence it commeth and from

no other place, that God, not contented to haue set before vs naked precepts, hath also ioyned promises and threatninges, and both not only conteine earthly and momentary thinges: but also heauenly and eternall. To conclude, the threates and ordinances doe signifie Gods soueraigne pureness that can abide no iniquitie, but the promises doe both witnesse his loue to righteousnesse & his bountifulnesse towards vs. Exo.14.13. Leuit.26.4. Deut.28.1.

5 But whereas the Lorde geuing a rule of perfect righteousnesse, hath applied all the parts thereof to his owne will, therin is declared al fained workes of vanitie, and a prophanation of true righteousnesse not to bee suffered, and that same approueth ỹ things that are prescribed: seeing that obedience ought to be the mother & spring of al vertues. Deut.12.8. Deut.4.11.

6 Now he commeth to obseruations, the first whereof he would haue that we determine that ỹ life of man is instructed in the law, not only too outward honestly, but also to the inward & spirituall righteousnes: and herein he disputeth from the comandements or lawes Rom.7.14.

of Magistrates.

Mat.5.21. 7 Thus he confirmeth by Christs authority.

8 The second note is, that there is alwaies more conteined in the commandements & prohibitions, then is by the words expressed, yet so that we haue it, not as a Lesbian rule to make of euery thing what we list, but to search the end of the commandement, till we find what the Lawgiuer doth properly witnesse doth please or displease him, then also that by him, we may be led to a contrary reasoning.

9 If it be prohibitorie it doth not only forbid euill, but also doth manifestly command contrary dueties. This doth Christ himselfe plentifully & plainely teach, when he bringeth back all the commandements of the law to Loue, which is much more greater then not to kill, not to hate, or any such like.

10 And therefore God hath set downe that which is most wicked in euery kind of transgression, to shew what abomination there is in euery one.

11 The third point is, that the Magis-

right-

rightly & aptly diuided into two tables: the first whereof conteineth religion, without which nothing can stand perfect; the other charitie to our neighbor. Matth. 22.36 Luke. 10.27

12 Goe we into ten commaundements: whereof the first foure are of the first table, the fiue other he alligneth to the second table.

13, 14, 15 Now expounding seuerally the commaundements of the lawe: he sheweth to what end the preface is prefixed in the beginning, that is to say, to deliuer the lawe from contempt: and to this end he vseth three argumentes. For to this ende is it, that first hee taketh from them the power and right of the sworde: secondly he setteth before them the promise of grace: Last of all by calling to minde of a newe benefite to binde them to him only. Rom. 11.36. Iere. 31.33. Matth. 22.32. Deut. 7.6. Leui. 19.2. Exo. 3.6. Amos. 12. Psalm. 80.2. Esay. 37.16.

16 The first commaundement hath not only this end, that god alone should haue preheminence amõg the people: but also hath commaunde, first, that al impieties and superstition be taken heede of, secondly that God may be worshipped with true endeuour of pietie.

17 In the second cõmandement there are two parts, the first restraineth our libertie: that we presume not to make subiect, or by any forme represent God who is incomprehensible: The second part forbidden vs to honor any Images for religions sake.

Deut. 4. 15.

18 The penall ordinance, which followeth, is set to shake of our sluggishnesse: and the Lorde doth indute vs to himselfe being clothed and set out with foure titles, strange, ielouse, a severe reuenger and merciful, where also he specially speaketh of fervent ielousie.

Exo. 3.
Deu. 2.

19.20 In what sense it is to be taken, first, y he saith, he will visit the iniquitie of the fathers vpon the children, to the thirde and fourth generation. When the Lord taketh away from the house of the wicked, his grace the light of the truethe & other helpes of saluatiõ: in this that the children being blinded & forsaken of him doe goe on in the steppes of their fathers, they sustaine curses for their fathers offences. But in as much as they are put too temporall miseries, and at last to eternall destruction,

Exo. 18. 20.
Iere. 32. 18.
Esay. 39. 7.
Exo. 18. 20.

heere-

of the y are punished by the iust iudgement of God, not for the sins of others, but for their owne iniquitie.

21 Moreouer in what sense that also is to be vnderstood of enlarging ỹ mercy of God to a thousand generations. Gene. 17.7. Pro. 20.8.

22 The end of the third cõmandemẽt is, that we should take heede of all prophanation of Gods maiestie, & that we reuerence him with holy worship: but those things which belong to this commandement, may be diuided into three partes: that is to say, that we worship God himselfe, & his mysteries and his workes with all reuerence. Therefore this cõmandement doth condemne vtterly magicall arts, but here is namely intreated of an oth, because therein the frowarde abuse of Gods name is most detestable.

23 But hee intreateth not heere of cursings, which conteine manifest reproch against god (as things which are vnmeet to be reckoned amongst others) but of an oth: that is, of taking God to witnesse, to confirme the trueth of our speach, which if it be rightly vsed, ought Esa. 19.18. Ier. 5.7. Sopho. 1.5.

to be counted a kinde of godlie worshippe, if not a wicked prophanation thereof.

Leuit.19.12. Iohn.8.24. 1.Sam.14. 2.Cor.12.3.

24 But herein we offende 2. wayes: firste, if in calling ỹ Lord to witnes, we forsweare our selues, & so reproche him.

25 Or when in vsing any superfluous othes wee make him vile and contemptible. Moreouer if in his steede we put in our othes the holy seruantes of God or some other thing, whatsoeuer will make promise of any thing by an oth, he diligently doeth, or at leastwise semeth to labour that the trueth whichsoeuer it be, shuld come vnto light. But forasmuch as he cānot do it of himself, bicause he seeth no credit is giuen to him of the hearers, he setteth his minde in calling to recorde of some true witnesse: but heere it must needes come into minde that man is a Lier, and all other thinges corrupt and wicked, so that ỹ trueth can be found in none but in god only. Herevpō it cōmeth to passe hy good reason ỹ honest & godly mē, so oft as need requireth, do reuerētly call god to witnes, & count it a hainous offēce to appoint any other thing in his place.

26 Yet vseth this argumentes a-

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gainſt the Anabaptiſts which deteſt all othes without exception, becauſe Chriſt ſaid, Swere not at al. Firſt becauſe Chriſt cannot be contrary to his father, that he ſhould forbid or condemne the lawe which his father permitteth and commaundeth. Secondly by interpreting y place. There is only forbidden vaine othes: and where it is ſaide, Swere not at all, this worde All, is referred not to Swere, but to the formes of othes: neither doth Chriſt in that place where he forbiddeth them to ſweare by heauen & earth, and Jeruſalem, ſpeake it to correct ſuperſtition, as ſome men falſly thinke, but he rather confuteth their ſophiſticall ſubtilties, which thought it no fault babblingly to throwe out indirect othes, as though they ſpared y holy name of God ſo ofte in al his benefits.

Matth. 5. 34. Iac. 5. 12. Exo. 22. 11. Iohn. 7. 16.

27 Laſt of all by the example of Chriſt & his Apoſtles. Not onely publike othes are lawfull, but alſo priuate, aſſoiningoffences which y lawe preſcribeth, which are there alſo recited.

Heb. 6. 16. Gene. 21. 24. Ruth. 3. 13. 1. King. 18. 10.

28 The fourth commaundement tendeth to this end, y we being ready to our own affections, ſhould be exercſed in the medi-

tation of the kingdome of God, and to the same meditation shoulde be exercised by such means as he hath ordeined, yet it hath a peculiar & seuerall cõsideration frõ the rest, because in some respect it is shadowith, and therfore abolished with ỹ other figures: neuertheles there may be three causes assigned of this cõmandement: first, God ment vnder a figure to set out to the people of Israell the spirituall rest, wherby the faithfull ought to cease from their owen workes that they might suffer God to worke in thẽ, secondly to haue one appointed day to meete together, to heare the lawe, and execute ỹ ceremonies, or at least to be free to attend to the meditation of his workes: thirdly for seruants that liued vnder gouernment of others.

29 The shadowing of the spirituall rest, was the principal point in the sabboth, wherin is shewed that God is our sanctifier, whereupon this followeth that wee must keepe holy day, least we hinder God working in vs.

Number. 23. 22. Exo. 20. 21. Iere. 17. 12. 27. Exo. 31. 13. Nehe. 9. 14. Exe. 20. 12. Heb. 4. 13.

30 If any man require some secrete signification in the nũmber seuen: the meaning is that the Lord by the seuẽth

day

day pointed to his people the future perfection of the Sabaoth in the laste day: whereby our whole lyfe ought by continuall meditation of the Sabaoth aspire to this perfection. Esai. 66. 23. 1. Cor. 15. 28.

31 If any man mislike this secret observatiō of the number, as a matter to curious, and had rather take it more simply: it maketh small matter: so that the Mysterie remayne whych is therein principally set forth, concerning that perpetuall rest of workes: yet so that the superstitious observing of dayes ought to be farre from Christians. Esai. 58. 13. Rom. 6. 4. Col. 2. 16. 17.

32 The two latter are the causes whereby we are enduced, the Iewes Sabboth being abrogated, to observe the seuenth day, first because necessitie requireth that at appointed dayes we meete together: to heare the worde, to breake the mystical bread, and to publike prayers. Moreouer, that to seruants and labourers, yea & to cattell also, be graunted their rest from their labour. Deu. 5. 14. Ex. 25. 12. 1. Cor. 14. 40.

33 Against certaine vnquiet Spirits which at this day complaine that Christian people are mainteyned in Iudaisme, because there is kepte some obser- Col. 2. 16. Gal. 4. 10. Rom. 14. 5. 1. Cor. 16. 2.

thing of dayes.

Esa.1.13.58.13 34 The olde fathers haue not without choice put in place of the Sabboth day the day that we call Sunday: although superstitions necessarie ought heere also to be farre off: which (if it bee referred to the onely obseruing of discipline) also of vvell gouerned men.

35 The ende of the first commandement is, that we reuerence them whom the Lord hath set ouer vs, and that we yelde to them honour, obedience and thankfulnesse: whereupon it followeth, that it is forbidden vs, to withdraw any thing from their dignitie, either by contempt, obstinacie, or vnthankfulnesse: and to what end he mentioneth mention of father and mother only.

1.Tim.5.17.

Exo.21.
Leui.20.9.
Leui.10.3.
Pro.30.10.
Deut.21.18.
Mat.15.4.
Ephe.6.1.
Col.3.20.

36 It maketh no difference whether they be bad then or better, vnto whom this honor is giuen, where also is confirmed that those three kindes of honours are due to him.

37 38 To what end the promise is added, and in what sense it is to be taken: and how farre also wee must obey our parents. But I think that this promise is

not only to be extended to euery singular person, but much more to euery one vniuersally. As this may be y meaning besides the common sense, that they shall haue a happie state of a common welth, so long as they obey their Magistrates: but when they shall thus haue a most miserable, so soone as they breake this commaundement which after happened to the Israelites, as all men know.

39 This is the summe of the first commaundement, that not only all outward violence and wrong, but also anger, hatred, and inward desire to hurt

1. Ioh. 3. 15. Mat. 5. 22.

but of the contrarie parte, euerie one ought to meditate in his minde, and procure with all his power, the health, safetie, and quiet, of euery one. Seeing that of anger & murder riseth murder, when namely, he for iniurie this, hee doth manifestly forbyd all those things also, from whence they are wont to take beginning. Moreouer, if he kill, which when he can saue, doth not saue: and no man saueth, whom either he hateth, or doeth not loue: hereby also it followeth, that we are murtherers also of

all

all them whome eyther we hate or doo not loue. And to this rule is the meaning of the three Chapters next followeing to be required.

40 But of this thing there are two causes (to speake nothing heere of the arguments which may be drawne frō our redemption in Christ) that is, because man is both the image of GOD and our flesshe.

41 The summe of the seuenth commaundement is, that we be defiled with no vncleannes or lustful intemperance of the flesh and that we chastly and continently order all the partes of our lyfe: but chiefly seeing the Lorde helpeth vs in this behalfe when he instituted mariage.

42 The gift of continencie is only in the handes of God: to some men altogether denied, to other graunted, but for a tyme.

Mat. 19. 12. 1. Cor. 7. 7.

43 So long euery man may abstaine from mariage, as he shall be meete to liue to keepe single estate: if he goe beyond, he striueth with God, and nature appointed by him.

1. Cor. 7. 2. 9. 1. Cor. 6. 24.

44 Maried

44 Maried folke also muſt take heed, that they loſe not the raynes to filthie luſt, ſo that they ought rather to be compted aduulterers of their wiues, the husbands: to conclude in this commaundement is condemned whatſoeuer they offende in minde, with their eyes, or with wanton attyre, or with the tonge, or with immoderate vſe of meate or drinke, againſt the lawes of chaſtitie. To this place doeth belong this, either to giue eare to filthie talke, to lie idely, to make a ſhewe of ſingle lyfe, to refuſe mariage, when thou canſt not liue chaſtly, & what ſo euer may be thought, whereby incontinency may ryſe, or occaſion to pollute the ſame.

45. 46 The ſumme of the eight commaundement is, that we gape not after other menes goods, and therfore we are commaunded euery man to employ his lawfull trauell, to preſerue to euery man his owne goods, and not that only, but whome we ſe faine in powertie, to communicate to their neceſſities, and in ſumme to paye what ſoeuer, that which euery one in his order and place,

either

either priuate or Magistrate, doeth to his neighbours.

47. 48 The ende of the ninth commaundement is, that we neither hurt any mans name eyther with slaunders or false reportes, nor hinder in his goods by lying. Finally, that we hurt no man by lust to speake euil, or to be busie, but that we employ our faithfull endeuour to euery man, as farre forth as is lawfull, in affirming the truth, to defende the safetie both of his name and goods.

Exo. 23. 1. Leuit. 19. 15.

49. 50 The ende of the last commaundement is, that no thought creepe into vs which may moue our myndes with a concupiscence hurtfull and turning to an others losse, but whatsoeuer we conceaue, purpose, will, or studie vpon, be ioyned with the benefite and commoditie of our neighbours. And this commaundement may easily be distinguished by a distinction of purpose and concupiscence (which yet on the other side ought to differ from a naked pleasure). They also doe foolishely, which

deuide this commaundement into fyue partes.

51 The ten Commaundementes being notwe expounded, he sheweth to what end the whole lawe doeth belong: that is, to the example of pure godlines, to the fulfilling of righteousnesse: not to deliuer only the rudimentes and first introductions of righteousnesse.

Deu. 10. 12.
Deu. 6. 5. & 13. 13.
Matt. 22. 37.
Rom. 13. 10.
1. Tim. 1. 5.

52 Where as Christe and the Apostles in rehearsing the summe of the Lawe, doe leaue out the first Table, and stande onely vppon the seconde, they do it to this end, because therein is more perceyued the studie of ryghteousnesse and integritie, than in the first.

Mat. 5. 13.
Mat. 19. 18.

53 Yet it is not more auailable to the Sonne of righteousnesse to lyue innocently with men, then with true godlinesse to honour God. But because a man doeth not easily keepe charitie in all pointes, vnlesse he earnestly feare GOD: therefore it is thereby proued that

Psa. 16. 2.
Eph. 1. 5.
Col. 3. 14.
Rom. 13. 8.
Gal. 5. 14.
Mat. 7. 12.

that he hath godlines also.

54 Then at length shall our lyfe be well ordered to Gods will, and the rule of his lawe, when in all points it shall be profitable to our brethren. We are far from graunting the chiefe partes to self loue, with the Sorbonist Sophisters.

55 And although as euery one is most neare vs, so ought we more familiarly to helpe them with our endeuours: yet the most straunger and euery kinde of man is to be imbraced without exception, with one affection of charitie: and therfore it is meete that we cast not our eyes vpon men, but vpon God.

56 The schoolemen therfore in these things haue two wayes bene ouerwhelmed vp from the right way: First because of the commaundements touching not desire of reuengement & louing of our enemies, they haue taken counsell: passing ouer their necessary obedience, not to all Christians, but to Monkes only.

57 It is shewed by the Scriptures and the Fathers, that they are therfore to be blamed, in this name, and both to confute the reasons they alledge (that is,

is) because they are to heavy a waight for Parsons: because it becommeth not Christians (which are under the law of grace) to be tied unto so straight a bond. The Monkes ascribe the place of Matthew, Loue your enemies, &c. to themselues only: and so bequeathe leaue all other Christians to their Gentiles and Publicans. For Christ saith, if they be friendly to your friends, &c. So we shall be in good case no doubt, if the title of Christians be left unto us, and the inheritance of the kingdome of heauen taken from us. Augustine saieth, When the Lorde forbiddeth to commit fornication, he no lesse forbiddeth to touche the wyfe of thine enemy, then of thy friend: When he forbiddeth theft, he giueth leaue to steale nothing at all, either from thy friend or from thine enemies. But theft thou shalt not steale, and not to commit fornication, that is bringeth within the compasse of the fulfilling of Loue, and therefore that they are contemned under this Commaundement, Thou shalte loue thy neighbour as thy selfe.

Matt. 5. 46.

August. de doctr. Christi. Cap. 30.

Rom. 13. 9.

Rom.6.23.

Moreouer because they call it but small sinne, both secrete vngodlinesse (which is agaynst the first table) and also the diuerse transgressyng of the last Commaundement, both are confuted, by playne reasons, first seuerally:

Mat.5.19. Luc.18.20. Rom.6.23.

Moreouer togedder: and there is no venial sinne but that in the elect, and that not of the nature therof, but because they obtayne pardon by Gods mercy, all other are mortall.

Cap. 3.

That Christ although his was knowne vnto the Iewes vnder the lawe, yet was he deliuered only by the Gospell.

Act.4.2. 1.Pet.1.12. Ioh.5.46. Mat.13.16. Luc.10.23. Ioh.8.56. Ioh.1.18. Hebr.1.1. 2.Cor.4.6. 2.Cor.3.14. 2.Cor.4.4.

CHrist is more playnely reuealed to vs in the Gospell, then he was to the fathers vnder the lawe, where yet many of them vnthankfulnesse and peruersenesse are more blinde vnto at mydday, than the fathers were, because their myndes are darkened by Satan, that they should not see the glorie of Christ shining in the Gospel, though there be no veyle set betweene them and

Howsoeuer the worde of the Gospell being largely taken, comprehendeth vnder it those testimonies which the Lord in tymes past bestowed of his mercy on the Fathers, yet the Gospell properly and spirytally ought to be called the publishing of grace geuen in Christe. Where Paul calleth the Gospell the doctrine of fayth, he compareth fayth against those terrors wherwith the conscience shoulde be troubled and vexed, if saluatiō were to be sought by workes. Against all the promises that we here and there finde in the law, concerning free forgiuenes of sinnes, whereby God reconcileth men to him self, are accompted partes thereof. Mat.4.9. Mar.1.1. 2.Tit.1.2. Iob.1.31. 1.Tim.4.8.

3 Here we must take heede of the deuilish errour of Seruetus, which vtterly abolisheth the promises, as if they were ended together with the law, and that by fayth of the Gospell there were brought vnto vs the accomplishment of the promises: as though we shoulde otherwise wholly enioy Christe, but so farre as we embrace him close- Rom.8.24. Col.1.27. 1.Tim.4.8. 2.Tit.1.2. 2.Cor.7.1.

thed with his promises, although Christ offer vnto vs in his Gospel present tokens of spirituall good thinges, yet the enioying thereof hyeth still vnder the keeping of hope, till being vncloathed of the corruptible flesshe, we be transfigured into the glory of them that goe before vs.

Rom.1.16. 4 And hereby also is their error conuinced, which do otherwyse neuer compare the lawe with the Gospell, but as they compare the merits of workes with the free imputation of righteousnesse.

Mat.11.11. Iohn.1.25. Mal.4.5. Luk.5.33. 5 Iohn Baptist obteyned an office, which was a meane betweene the Prophets and Apostles.

Cap. 10.

Of the lykenesse of the newe, and olde Testament.

HE iudgeth that in the meane tyme we must loke, because of Seruetus and certaine Anabaptists, and what resemblaunce, and what diuersitie that couenaunt hath, which the Lorde made with

with

with the Israelites in the old time before the comming of Christ, and what couenant he hath now made with vs, since Christe hath beene openly shewed.

3 First he teacheth the same in generall, that is, that they are all one in matter and substance, but diuers in administration, but that the matter may be more plaine, hee seuerally speaketh of both, first, he proueth that there are thinges wherein in all points they doe agree. The first is, that the olde Testament as well as the newe, did not only belong to the carnal welth and felicitie, but much more to the hope of immortalitie and lyfe to come. *Rom.1.2.& 3. 21. Eph.1.13. Col.1.4. 1.Thes.2.14. Rom.3.19.*

4 The which being constituted, the other two follow of themselues, that is to say, that both stoode vpon the free mercy of God, and also was confirmed by the meane of Christ. *Iob.8.5.6. Heb.13.8. Lu.1.54.72.*

5 But seeing that the two last depend of the first, he standeth in the end of the Chapter in proouing the same only. And first he proueth the same by the testimonie of the Apostle: which reasoneth of the

1. Cor. 10.3 a lyke ſignification of Sacramentes of that their eſtate was lyke vnto ours.

6.49. 6. And because many to make this argument, are wont to obiect that which Christ sayeth: Your Fathers did eate Manna in the Wildernesse, and are dead neuertheleſſe: but they that eate his fleshe shall neuer dye. Who seeth that this place worketh nothing against him? For Christe tempereth his talke some what according to their capacitie, because they desired onely to be fedde with the foode of their belly, but cared not for the meate of the soule, neither thought that he ought to require any greater power, with miracles, as Moses did in the Wildernesse, who obteyned Manna from heauen: but he answered that he is the minister of a much higher grace, in the communion whereof, the carnall feeding of the people which alone they so much esteemed, ought of right to be nothing regarded: but Paule becauſe he knewe that the Lorde whom he had raigned Manna from heauen, did not onely power it downe for the feeding of their belly, whereunto they

Paule E had

had respect, but also did distribute into a spiritual mysterie, to be a figure of the spirituall quickening that is had in Christ, did not neglect that parte as most necessary. Wherevppon it followeth, that the same promises of eternall and heauenly life, which now the Lord vouchsafeth to graunt vnto vs, were not only cõmunicated vnto the fathers, but also sealed with the spirituall sacraments.

1.Pet.1.23. Esai.11.6.

9 Moreouer out of the old Testamẽt that so the aduersaries may more certainly be conuinced: First, because such effectuall force of life is in the worde of God, that wholsoeuer God vouchsafeth to be partakers therof, he separateth them vnto hope of eternall life.

Leu.26.12. Psal.144.15. Psal.33.12. Aba.1.12. Esai.33.22. Deu.32.39. Leu.26.12. Exo.6.7.

8 Moreouer by the wordes of the couenant that God promiseth that he will be their God, & they shall be his people. He did not declare yͤ he would be a God to their bodies onely, but principally to their soules. But soules vnlesse they be ioyned to God by righteousnes, remain estrãged frõ him by death, but let ye worlding be perfect, it shall bring euerlasting

saluation with it.

Gen.17.7. Exo.20.6.& 34.6. Deu.32.23. Luk.20.34. Rom.11.1.

10 That hee doeth not onely promise that he will be their God, but pro-
meth also to prouyde that he will be so for euer.

Fourthly, that the Lord did not receiue our fathers with euery kinde of temptation, ꝑ they should not hope that they should receiue their blessing in this lyfe: but that they might know that a better life was layd vp for them, and leauing the earthly life should meditate vpō the same. This he sheweth by many examples, first of Adam, Abell, and Noe.

11 Secondly of Abraham.

Heb.11.13.

12 Thirdly, of Isaak & Iacob. Gen. 26.35.& 28.1.5.& 29.20. & 31.23.& 32.11.& 35.16.& 37.35 Ge.34.2.& 35 12.& Ge.36.18.& 42.32. Ge.47.9.

13 Wherby he concludeth that they looked for the accomplishmēt of ꝯ lords promises, not in the earth, but in place ellwhere: & for ꝯ cause they haue shewed that this life was nothing but a pylgrimage, and they greatly esteemed the burriall of ꝯ land of Canaan: both which was a figure of ꝯ true felicitie.

Heb.11.9. Gen.47.9.

14 Fiftly, that by the example of Iacob so much desiring the birthright: it may appeare that all they had the felicitie of the life to come set before them in all the studies of their lyfe, and not only the Saints, but also Balaam him selfe wanted not a taste of such understanding. Gen.49.18. Num.23.10. Psal.34.22.

15 Sixtly, that Dauid him selfe promised him selfe so great and excellent things from the Lorde: who notwithstading wil haue this life to be nothing els but vanitie: wher vpon it foloweth, that he hath his felicitie laide vp in an other place, and loketh for that saluation which is ioyned with gods eternitie. Psalm.39.13. Esay.51.6.

16 Seuenthly, that ye may no otherwise take that which here and ther he speaketh of the prosperous successe of the faithfull, but as they may be applyed to the open shewing of the heauenly glory: seeing here they are oppressed with all kinde of euill. Psalm.97.10. Psalm.112.7.9.

17.18 And in this sense haue all the faythfull receiued these promises, that they might lift vp their eyes to Gods Sanctuary, wherein they had that ioye Psalm.17.15. Iob.21.13. Psal.49.7. Prou.10.7.

2. Sam. 23.
Exo. 21. Num. 3.

by in deede, which appeareth not in the shadow of this present life.

Job. 1. 2. 3.

19 Eightly, that Job hath openly disputed hereof, neither can any man hereof carpe and say, that these were the sayings but of a fewe, and for that cause it cannot plainely bee proued hereby that such doctrine was not among the Iewes receiued: which how foolish it is, is shewed.

20 Last of all, if I come downe to the latter prophetes, the matter is very easie, because howe much the nearer it drue in processe of time to the full performance thereof, with so much greater increasments of reuelation, by day by day more brightly shewed it, but chiefly if this one thing be obserued, that so oft as the prophets do call to mind, the blessednes of the faithful people, it was not to the intent they should search the same, in this present life: but that in temporall benefites, as by certaine portraitures, they should conceiue such in their mindes as might ranish them, out of the elementes of the world, and the age that shall perish.

21 This he plainely sheweth by one example taken out of Ezechiell of the dry bones which serued to correct their incredulitie at ỹ time, & to shew howe farre the power of the Lorde extended beyond the account of the people. Eze. 37.

22 There are also some places in the Prophetes that without any couering doe shewe the immortalitie to come, that is prepared for the faithfull in the kingdome of God. Esay. 26.19. Esay. 66.22. Dani. 12.1.

23 The conclusion of the whole chapter where againe are alledged certaine testimonies of scripture for a more fuller confirmation, & as well the Saduces as the Iewes are reprehended. Matth. 8.12. Acts. 3.29. 2. Cor. 3.14.

Cap. 11.

Of the difference of the one testament from the other.

THere are fiue differences betweene the olde and the newe Testament which rather belong to the manner of minisration, then to the substance of them. The first was that in the olde testament the Lorde exhibited & shewed

the

the heauenly inheritance to bee bieuen and talked of vnder earthly benefites: but nowe hee straightly directeth our minds to the same forsaking such inferiour helpes.

Gal.4.1. 2 This doth better appeare in a similitude which the Apostle hath put of a young heire within age, which being not able to gouerne him selfe, followeth the guiding of ỹ Tutor to whose custodie hee is committed. The same inheritance was appointed them in that is appointed vs: the same custome was among them: but whereof the age was childish, therefore the Lorde kept them vnder his scholing that hee gaue them not the spiritual promises so naked, and openly, but as it were shadowed with earthly promises.

Gene.15.1.10. Psal.37.26. Psalm.106.3. Isai.18.17

3 And for this cause the fathers esteemed this life, and the blessing thereof ofttimes of great price.

4 The difference is, that the olde testament, while it shadowed all thinges in Ceremonies in the absence of the truethe, it did shewe only an image and shadowe in steede of a bodie: but

Psalm.110.4. Heb.7.11. Matth.26.20.

the

but the newe Testament geueth the truethy present, and the sounde body it selfe.

5 And herevpon it commethto passe that we are saued by the scholing of the lawe to bee led vnto Christ. *Gal.3.24. Matth.11.13. Col.1.9.*

6 Neither doth that make against vs, that there can scarcely any one be found in the Christian Churche that in excellency of faith, may bee compared with Abrahamor that the Prophetes excelled in such force of spirite, that euen at this day they lighten the whole worlde withall. *Matth.13.17. Luke.10.13. 1.Pet.1.2.*

7 The third difference is that which is taken out of Jeremie & Paul, of putting the lawe of God in ỹ bowels of the faithfull, and writing those thinges in their heartes, whereof he generally entreateth first. *Jere.31.33. 2.Cor.3.3.*

8 Then he comparethe euery thing by it selfe by peecemale, where also you may finde a good and substantiall comparison betweene the Lawe and the Gospell: The olde, is literall, because it was published without the effectuall working of the spirite: the newe is spiritual

rituall, which the Lord hath spiritually engraued in the hearts of men. The olde lawe is deadly, because it can doe nothing but wrap mankind within the curse. The newe is the instrument of life, because it deliuereth from the curse and restoreth into fauour with GOD. The old law is the ministerie of dampnation, because it condemneth all Adams children of vnrighteousnes. The new is the ministery of righteousnes because it reuealeth the mercy of God by which wee are made righteous.

Rom.5.15. Heb.7.18. Gal.4.21.

9 The fourth difference is that the scripture calleth the olde Testament, the testament of bondage, for that it engendereth feare in mens mindes: but the newe is called the Testament of liberty, because it raiseth them vp to confidence & assuredness. Whom the same is shewed by three arguments he wipeth away the obiection.

10 Whose three last differences are comparisons of the Law & the Gospell: but the first is farther extended, that is, to the promises which were shewed before the lawe, which he sheweth out of

Augustine

Augustine are not to be reckoned vnder the name of the olde testament, seeing they which had them were directed by the mediatour: as also the Fathers which afterward liued vnder the old testament. Augustine had regard to the saying of Jerome & Paule, where the old lawe is severed from the worde of mercy and grace. Our Sauiour Christ doeth make distinction betweene the clearenesse of the Gospell, and the darker distribution of the lawe that went before.

Iere. 31. 32.
2. Cor. 3. 4. 8.
Matth. 11. 13.

11 The 11. difference that the olde Testament did belong to one people only: The newe Testamente to all men. For he suffered other nations to walke in darkenesse, as though they had not any entercourse, or any thing to doe with him: neither did hee to helpe their destruction giue them that which is onely the remedie, namely the preaching of his worde. Israell was the house of his sonne, his first begotten, other were strangers. Israel was content to haue receaued into his couenaunt, other were left to their owne blindnesse.

Deut. 32. 8.
Acts. 14. 16.

Israel

Act. 4. 4.
Ephes. 2. 14.
Psalm. 2. 8.

Israell was sanctified by God, other were prophanes: Israell was honored with the presence of god, other were excluded from conuersing ought to him till the fulnesse of time.

Phi. 2. 9.
Matth. 15. 24.
Col. 2. 9. &c.

2 By occasion whereof he ioineth rather a substantiall than a mere excellent declaration of the calling of the Gentiles.

3 But that these thinges may better appeare, hee answereth to two obiections wherewith this doctrine of the difference of the old & new Testament is wont to be troubled. The first whereof is, that it is not likely ỳ God which doth alwayes agree with himself, could suffer such alteration, that hee should disalowe that, which once hee hath alowed: to which hee answereth in this place in this wise, if ỳ father of a household do instruct, rule, & order his children at one season in childhode, at another in youth, and at another, in mans state, no man can say that he is fickle & forsweth his owne purpose. Paule maketh the selfe same vnto children and children vnto young men: what dif-

order is there in this gouernment of God, that he helde them in their chil- Gal.4.4.
dish lessons, which according to the capacitie of their age were fit for them, and enstructed vs with stronger and as it were more manly discipline.

14 The last is, that from the beginning hee coulde deale al well with the Iewes, as nowe after Christs cõming, with vs. Against this obiection hee entreateth generally: Moreouer he prosecuteth those two partes of abrogating Ceremonies & calling of the Gentiles.

Cap.12.

That it behooued that Christ to performe the office of the Mediator, shoulde be made man.

FIrst hee proueth generally, that it was necessary, not absolutely, but by Gods decree, that whosoeuer shoulde bee Mediator shoulde bee GOD and man. 1.Tim.2.5. Heb.4.15.

2 Moreouer by the office that the Mediator had to doe, that is, that he shoulde

to restore vs into Gods fauour, that he shoulde make vs of the children of men the children of God, and of heires of hell fier, the heires of the heauenly kingdome: and to bring this to passe, it was necessary, first that hee shoulde bee God:

Iohn.10.17. Rom.8.17

3. Then that hee shoulde be man.

4 This cause of Christes incarnation ought to suffice, to restraine al vaine speculations: of which sort he reciteth one, that Christ should haue been man, although there had beene no need of remedie to redeeme mankinde. This vanitie (which a litle after he ascribeth to Osiander) the better to take away, first hee teacheth that all the scriptures doe witnesse, that hee was promised from the beginning to restore the worlde falne into ruine, and to succour men being lost, & this hee sheweth very plainely, and in order, first by the lawe: then by the Prophets: thirdly by Christ himselfe: fourthly, by the Apostles: last, by all together.

Col.1.15 Esay.53.45. Iohn.19.14 Matth.9.12. Heb.5.1 Rom.8.3 Luke.24.26 Iohn.3.14 Col.2.3 2.Cor.2.2

5 Moreouer howe vaine and wicked rashnesse it is, that such tickle headed spirites

spirites, doe imagine that none of these doe proue the contrary, but that the same Christ that redeemed men being damned, might also in putting on their flesh, testifie his loue toward them, being preserued and safe. *Ephe.4.5. I.Tim.1.15. Tit.3.9 Ephe.4.22*

6 After hee confuteth the principle of Osiander, that is to say, that man was to this end created to the image of God, because he was fashioned after the patterne of Christ to come, that hee might resemble him, whom the father had decreed to cloth with our flesh. Wherupon he gathereth, that if Adam had not fallne, yet Christ should haue been man: which is falle, for man was created after the image of GOD, in whom the Creators will was, to haue his glory seene as in a loking glasse: to this degree of honor was hee aduanced by the benefite of ỹ only begottē sonne, who is a cōmon head to angels alwel as to mē. *Gen.1.27 Col.3.10.*

7 And hee confuteth certaine other obiections & absurdities: That Christ should bee borne man by an accident cause, cōtrary to the scriptures: that he should not be head ouer Angels, vnlesse *Heb.4.10 I.Cor.15.47. Luke.3.38 Ephe.3.30.*

it had béene purposed by GOD to his sonne with flesh, which is false.

Cap. 13.

That Christ tooke vpon him the true substance of the flesh of man.

Gen. 17. 7.
Psalm. 45. 7.
Matth. 1. 1.
Rom. 3.
Matth. 4. 4.
Heb. 1. 11.
Iohn. 16. 16.

FIrst the simple trueth of the thing is proued by many places of scripture, for the blessing is promised neither in a heauenly séede, nor in the counterfeit shape of man, but in the séede of Abraham, and Iacob, neither is the eternall throne promised to a man of the ayre, but to the sonne of Dauid, & the fruits of his wombe.

2 Moreouer the Marcionites, which imagined that Christe had put on a phantasticall body in stéede of a true body, and the Manichies, which framed Christ a body of heauen, or of the aire are first confuted. The Marcionites maintaine their errour by this, that in some places it is saide, ý he was made after the likenesse of man, and that he was found in shape as a man. But the Apostle there doth not teach what man

ner of body Christ toke vpon him, but that whereas hee might haue shewed forth his Godhead, he made none other shewe of him-selfe, but as of an abiect and vnregarded man. Hee teacheth not what Christ was, but how he behaued himselfe, the Manichies framed Christ a body of the aire, because he is called the seconde Adam, heauenly of heauen. But the apostle in that place doth not bring in a heauenly essence of the body, but a spirituall force, which being powred abroad by Christ doth quicken vs. If Christ had not all one nature with vs, Paule had reasoned in vaine that if Christ be risen againe, wee shall also rise againe, &c.

Phi. 2.7.
1. Pet. 3.18
2. Co. 13.4.
1. Cor. 15.16.
Psalm. 8.4.
Heb. 2.14.
Rom. 8.29
Gen. 3.15.

3 They are also prooued to do no lesse foolishly then wickedly, while they intangle with Allegories, these testimonies, where Christ is called the seede of Abraham: and the fruite of the wombe of Dauid, by occasion whereof certaine thinges are noted of the Genealogie of Christ: and first of all that is confuted which some new Marcionits go about, that women are without seede.

Gal. 3.18.
Rom. 1.3.
Psalm. 132.11.
Matth. 1.6.

4 Last of al there is an|wered to certaine their absurdities wherewith this doctrine is troubled with men of that sort.

Rom. 5. 12
1. Cor. 15. 47
Rom. 8. 3

Cap. 14.

How the two natures of the mediator, doe make one person.

First he deliuereth the doctrine of the two natures in Christ, from the first to the fourth. Secondly, hee enwageth battell against the accursed errour of Seruetus, of Christ being a sonne.

1 As touching the first parte of the Chapter, he proueth that there may bee two natures in Christ, the first, drawn from a similitude, which is of the coniunction of the body and soule, where it is saide, That the worde is made flesh, that is not so to be vnderstood, as though it were either turned into flesh, or confusedly mingled with flesh: but because he chose him a tēple of the virgins wombe to dwell in. He that was the sonne of God, became also the sonne of man, not by confusion of substance, but by vnitie of person, the similitude of man is

Iohn. 1. 14

fitted

ſtteſt for this myſterie, who conſiſteth of ſoule and body, whereof neither is ſo mingled with the other, but that either keepeth his owne nature, for that may be ſpoken of the ſoule, which cannot bee ſpokē of the body, & that may be ſaid of the body, that cānot be ſaid of ẏ ſoule.

2 Moreouer from the teſtimonies of ſcriptures, and firſt ſuch as doe ſeuerallie expreſſe both, Ioh. 58. Col. 1. 15. Io. 17 5. Ioh. 5. 17. Eſ. 42. 1. Lu. 1. 52. Ioh. 8. 50. Mat. 13. 32. Ioh. 14. 10. Luk. 24. 39.

3 Moreouer of many other which teache neither ſeuerally, but both iointly. Iohn. 12. 29. Iohn. 15. 5. Ioh. 12. 46. 1. Cor. 15. 24. Phi. 2. 8. Heb. 2. 6. Phi. 2. 10. 1. Cor. 8. 6.

4 Theſe thinges tende to this point, that we, with certaine frantike ſpirits, deny not Chriſt to be God, becauſe hee is man, or man, becauſe he is God; or neither man nor GOD, becauſe he is both God and man; neither yet with Neſtorius we ſo draw aſunder the natures of Chriſt, that we ſhould make a double Chriſt, or wᵗ Eutiches, cōfound ẏ natures, ſo ẏ wherē we ſhould declare the

vnitie, we destroy both natures.

5 As touching the other, sith Seruetus doeth not acknowledge him to be the sonne of God, but in this that he was begotten of the holy Ghost, in the wombe of the virgin: first hee proueth that he was the sonne of God from eternitie.

Rom.1.15. Psalm.82.7. Col.1.15.

6 Moreouer he confirmeth his iudgements, that is, because otherwise it should necessarily follow, that he in respect of humane nature, is the sonne: although in meane time he graunt that the man Christ is called, & is the sonne of God: but not as the faithfull are, yet the sonne of God in respect of vnity, as also he is called man according to flesh.

Rom.1.2. 2.Cor.13.4 Rom.9.2

7 Thirdly he sheweth two testimonies of scriptures, which Seruetus alledgeth for him selfe, to proue that he in respect of his humanitie, is called the sonne of God doeth make nothing for him. Hee sheweth also ỹ an other false & malitious allegation whereby he imagineth that before Christ appeared in the flesh, he was neuer called the sonne of God, but vnder a figure, is beaten to

Rom.8.32 Luke.1.32 1.Iohn.1.1 Micheh.5.2 Ephe.4.15 Prou.30.4

concludg

conclude al the Fathers stand with us howsoeuer they dare obiect to Irenæus and Tertullian.

8 Last of all, he concludeth that all they which acknowledge not the sonne of God but in the flesh, doe no other wyse acknowledge the Sonne, but as he is conceiued of the holy Ghost, as though he had humaine nature by derivation from God, because he breathed into Adam the breath of lyfe. As the Manichies sometyme did imagine. And as touching certaine of Seruetus errors which tende to this pointe, he accomplyshed it wayne, to open their iust confutation. Notwithstanding he briefelye toucheth many of them.

Gen.27.

Thus the carnall begetting of wisedome is destroyed.

Eccle.3.14.

Cap.15.

That we may know to what end Christ was sent of his Father, and what he brought vs, three things are principally to bee considered in him, his prophetical office, his kingdome, and his Priesthood.

The Papists being content with vaine pretence of the name, spoyle him of his power and dignitie, and therfore are without a head.

Christ is founde out not in deed, but in name, vnlesse it be among them, which acknowledge him effectually and not coldly, a Prophet, a King, and a Priest. As touching the first, all other Prophetes, they did in the meane time so lighten the Churches with their prophesies, that yet after a sort they kepte it in suspence till the comming of the Mediator, which should teach al things.

Col. 2.39.
Iob. 4.25.
Esai. 55.4.
Hebr. 11.
Psa. 24.9
Dan. 9.2.
Esa. 61.1.
Mat. 3.17
Joel 2.28
2. Cor. 1.20
Col. 2.3
1. Cor. 2.2

2 Although by peculiar cõsideration and respect of his kingdom, he be called annointed, yet in him the prophetical and Priestly annointing, haue their place. He is therfore annointed a Prophet: and truly not so much for him self, as for vs. And to this ende tendeth his prophetical dignitie, ỳ we might knowe that in the summe of the doctrine which he hath taught, are contained all points of perfect wisedome.

Luc. 1.33
Psal. 89.36
Es. 53.8
Psal. 2.34
Psal. 110.1
Iob. 18.36

3 Speaking of his kingdom, first he affirmeth it to be spirituall, not earthly or worldly, yet is it of such force, that it alwayes defendeth ỳ vniuersall church, and euery member against euery preparation of the deuil, & also establisheth

and

and confirmeth to euery and singular Christian, immortalitie, as those ỹ are grounded vpon the eternal seat of God.

4 And because it is spiritual, therfore it is to be knowen, that whatsoeuer felicitie is promised vs in Christe, it consisteth not in outward commodities, but it is spirituall, and lifteth vs vp to eternal life. And ther are two things which therby come vnto vs: first that he enricheth vs with all good things necessary to saluation: secondly, that he maketh vs vnerpugnable against all the assaults of the spirituall enemy. *Luk.17.28* *Rom.14.17*

5 Therfore was he annointed, not with earthly oyle, but with heauenly oyle, that is to say, with the holy Ghost, and that not for him selfe, but to powre his plentie vpon vs, being hungry & dry, the spirit vndoubtedly chosing his seate in Christ, that from thence the heauenly riches might largely flow out vnto vs. *Esai.*11.2 *Psal.*45.8 *Iob.*3.34 *Iob.*1.16. *Eph.*4.7. *Iob.*1.32. *Luc.*3.22 *I.Cor.*15.24 *I.Cor.*15.28 *Phi.*2.9 *Esai.*33.22 *Psal.*29 *Psal.*110.5

In that it is sayd, that he will yeld vp to God & the father his kingdom, it must be vnderstoode in this sense, that it derogate nothing from the eternitie of his kingdome, but it doeth only shew that

the administration and gouernment of his kingdome shall not be suche in the worlde to come, as it is nowe, but immediately by God himselfe, when the office of ỹ Mediator shal be fulfilled.

6 As concerning the Priesthood, it is beleued that he is the only Priest which is pure from all spot, and deserued both for himselfe and vs an entrance, and he is the only expiation, whereby he hath both satisfied for our sinnes, and wiped away our guiltinesse. And that is of great weight, that hee is appointed a Priest for euer, with that solemne othe spoken without repentaunce. And for this cause not only ariseth an assurance to pray, but also quiet in the godly consciences: for because wee obteyned by the power of his Priesthode, that we being made Priestes in him, may enter freely into the heauenly Tabernacle that all the sacrifices of prayers & praise that come from vs, may be acceptable and sweete smelling in the sight of God. Finally, the Papists doe offend in this poinct of doctrine, that brag that Christ offereth him selfe in their Masse

Psal.110.4.

Rom.1.6. Esa.17.15. Dan.9.24.

Cap.16.

Cap. 16.

Howe Christ hath fulfilled the office of a Redeemer to purchase saluation for vs: wherein is entreated of his death and resurrection, and his ascending into heauen.

IN this Chapter there are foure principall partes. For first he speaketh generally of the whole matter, and shaketh off a question verie neare of alliance, from the 1. to the 4. Secondly, he sheweth seuerally how Christ hath fulfilled the office of a Redéemer, from the 5. to the 18. Thirdly, because he hath recited a good parte of the Créede, he expoundeth what is to be thought therof. 18. Last of all, he ioyneth the conclusion. 19.

1 Such sound saluation is set before vs in Christe, that what so euer is necessary for vs to searche the same, wee may finde it plentifully in him. Barnard sayeth, that the name of Iesus, is not only light, but also meate, yea and oyle also without which all the meate of the soule

Act. 4. 12. Mat. 1. 21.

soule is drye, and also salt, without the seasoning whereof, all that is set before vs is vnsauorie: Finally, it is the hony in the mouth, melodie in the eare, ioyfulnes in the heart, and also medicine and what so euer is spoken in disputation is vnsauorie, but where his name soundeth.

2 Therefore by the way it is here to be seene in what sense it is to be taken, that God was our enemy, till he was reconciled to vs by Christe, when notwithstanding his mercy doth both preuent, and also he did not delaye to giue Christ willingly, which ought to be reckoned manifest signes of loue: such maner of speaches are applyed to our capacitie, that we may the better vnderstand how miserable and wretched our estate is without Christ. Rom.5.10 Col.3.10 Col.1.21

3 Yet is that not sallly sayde: But God by meanes of his office & nature of iust righteousnesse, findeth in vs that which he may worthily hate till ỹ guiltines be abolished through Christ, how so euer of his goodnes he loueth that in the meane tyme which is his owne. 1.Ioh.4.29

4 This

¶ This he confirmeth by the Scriptures & by Augustine, which are these. The loue of God is incomprehensible, and vnchaungeable: for he began not to loue vs, since the tyme that we were reconciled to him by ỹ blod of his sonne: but before the making of the world he loued vs, euen before that we were any thing at all, that we might also be his children, with his only begotten sonne, therefore where as wee are reconciled by the death of Christ, it is not so to be taken, as though the sonne did therfore reconcile vs vnto him, that hee might nowe begin to loue vs, whom he hated before: for we are reconciled to him that already loued vs, to whome we were enimies by reason of sinne. And whether this be true or no which I doe saye, let the Apostle beare witnesse, He doeth commẽd, sayth he, his loue towards vs, bicause whẽ we wer yet sinners, Christ died for vs, he therfore had a loue to vs, euen thẽ whẽ we were enimies to him, & wrought wickednes. Therefore after a marueilous & diuine manner hee loued vs, euen then when he hated vs: for he hated vs, in that we were such

Ioh. 4. 16
Rom. 5. 10
Aug. Trac. 110 Ioh. 1. 10
Rom. 5. 8

as

as he had not made, & because our wickednes had on euery side walled away his worke, hee knewe howe in euery one of vs, both to hate that which we our selues had made, and to loue that which he had made.

Going into the seconde parte of the Chapter, first he entreateth of his death from the 5. to the 7. Secondly, of his descending into hell, from the 8. to the 12. Thirdly, of his resurrection. 13. Fourthly, of his ascention into heauen, and sitting at the right hande of his Father, from the 14. to the 16. Last of all, of his returne vnto iudgement, 17. and 18

Rom. 5. 19. Gal. 4. 4. Mat. 3. 25. Rom. 4. 25. Iob. 1. 29. Rom. 3. 24. 2. Cor. 5. 21. Phi. 1. 7. Iob. 10. 15. Esai. 53. 7. Iob. 18. 4. Mat. 27. 11. Hebr. 10. 5. Psal. 40. 9. Esai. 53. 9. 21. Mat. 15. 18. Psal. 69. 5. Iob. 18. 38.

5 As concerning the death of Christ, hee proueth that the worke of our redemption doth chiefly shine therin, how so euer he hath brought it to passe in the whole course of his life. In ỹ same death also his willing subiection hath the first degree, which notwithstanding was not vtterly voide of all strife: as in the action he bringeth in two thinges to bee considered. First that he was condemned as a guiltie person, bearing our person. Secondly, that hee was neuer-

theles,

thelesse acquited, by the mouth of the Iudge, that it might more manifestly appeare, that hee was punished not for his owne, but for our default.

6 This manner of death is not without a great mysterie, sith whē it is both a curse it selfe, and also the signe of a curse, it doeth manifestly shew, that we for whose cause he was accursed, are set fres from the curse of the lawe. But hee so became accursed, that he was not ouercome therof: but rather in so taking it, he brake & destroyed the whole force thereof, that our Fayth conceiueth an acquital in the condemnation of Christ, and blessing in his being accursed: because in this his death we haue the sacrifice for sins, the washing from filthe, by the sheading of his bloud.

Esai.53.5.28
1.Cor.5.21
Rom.8.3
Esai.5.3.6
Gal.3.13
Deu.27.26
1.Pet.2.24
Col.2.19
Hebr.9.12

7 He also deliuered vp him selfe in our stead, into the power of death, that the same being subdued, double fruite might thereby come vnto vs, that is to say, that he might deliuer vs frō death, and kill our old man by interpartening of him selfe with vs.

Heb.2.9
Rom.6.4
Col.3.3.4

8 The article of Christe descending

hath hell, was not altogether but by litle and litle vsed in the Churches, neyther yet is it vtterly to be refused, as many doe, or as other woulde haue it to bee confounded with the former Article.

9 They also are deceyued which interprete that Christe did nothing but descende to the soules of the Fathers, which were shut in Lymbo, but Limbus is nothing else but a Fable. And those two places of Scripture doe nothing make for them, which of the vnskilfull are wont to be alledged for the establishment thereof. For the Prophet Dauid speaketh of their deliueraunce, that in far countryes are call captiue in bondes. And Zachary compareth the Babylonical ouerthrow wherin ỹ people was oppressed, to a drye pit, or bottomlesse depthe, and therewithall teacheth, that the saluation of the whole Church is as it were a comming out of the deepe Helles. Most true it is that Christ shined to ỹ godly by the power of his holy spirite, that they might knowe that ỹ grace which they had only tasted

Psal. 10.16.
Zach. 9.11

of

of by hope, was then deliuered to the world: on the other side that did more plainly appeare to the reprobate, that they were excluded from all saluation. 1. Pet. 3. 19

10 11 The true and naturall meaning is, that in stede of the wicked powers, it behoued him to wraſtle as it were hande to hand with the armyes of hell, and the horrour of death, and feeling the rigor of Gods vengeaunce, and all the signes of God when he is angry and punisheth, to suffer in his soule the sharpe torment of a damned & forsaken man, which God layeth in his anger vppon the wicked: this one thing only excepted, that he could not be held bounde of those sorrowes. This he confirmeth by the testimonies of the Scripture and auncient Fathers. Esai. 53. 5 Act. 2. 24 Hebr. 5. 7 Psal. 22. 2 Mat. 27. 46

12 This exposition hée defendeth against them, which maliciously cry out that by this meanes not only vnordinat & troubled affections, but also desperation it self is ascribed to the sonne of God, shewing that Christ was so tempted in all pointes like vnto vs, that yet he suffered not these thinges by violence, Hebr. 4. 15 Mat. 26. 39 Act. 24. 2. 24 Mat. 27. 47 Iob. 12. 7.

or compelled, neyther did he at any tyme sinne, neyther fell into any intemperancie.

13 Comming to the resurrection, he proueth that it is imperfect whatsoeuer we haue of his death, vnlesse the doctrine of his resurrection be had in mind, although sometyme our saluation be only attributed to his death, and so of the contrarie. Wherefore so often as mention is made of his death only, there is also comprehended that which properly belongeth to his resurrection: and ye like figure of comprehensiō is there in the worde Resurrection, as ofte as it is vsed seuerally without speaking of his death. Finally, there ariseth a triple commoditie thereof, that both he hath gotten vs righteousnesse before GOD, and are euen now by his life renued vnto newnesse of lyfe, and also that it is an earnest to vs of the resurrection to come.

1.Cor.15.17. Rom.8.34. Rom.6.4. Col.3.1. Hebr.9.24.

14 As concerning his ascention into heauen: thereby he beginneth at length his kingdome: Seeing also, after he was ascended into heauen, when he had

Ephe.4.10 Ioh.7.37. Ioh.16.7. Dan.28.10 Act.13.19

had forsaken the earth, hee powred a more greater abundance of his Spirit, and aduaunced his power more greater, both in helping his, & also in ouerthrowing his enemies, yet so is he now absent according to the presence of his bodie, that hee is euery where present according to his Maiestie, & with more present power doeth gouerne, heauen, and earth. Mar. 16.19 Heb. 1.3

15 Hereupon it followeth, that which is presently added, that he sitteth at the right hande of his Father, spoken by way of similitude, taken of Princes, whereby his blessednesse is signified: but much more those offices to rule and gouerne are committed vnto him, that both heauenly and earthly creatures may with admiration looke vppon his Maiestie, be gouerned with his hande, beholde his countenaunce, and be subiect to his power, and it forceth not that Steuen saiwe him standing, because we speake not here of the gesture of his bodie, but of the maiestie of his dominion: so that to sit, is nothing els but to be chiefe Judge in the heauenly iudge- Ephe. 1.20 Phi. 2.9 1. Cor. 15.25 Eph. 4.15 Act. 2.33 Heb. 1.7 Act. 7.56

ment seate.

Eph.2.9
Hebr.7.25
Rom.8.34
Hebr.4.6

16 Hereof Fayth gathereth a triple commoditie. First the Lorde by his ascending into heauen, hath opened the entrye of the heauenly kingdom, which was shutte vp by Adam. Moreouer, that hee sitteth with his Father as a Patrone, Intercessour, and continuall Aduocate, &c. Finally, that his power beyng powred from thence vnto vs, hee worketh many thinges excellently in vs.

Act.1.11
Mat.24.30
Mat.25.31
Hebr.9.27
2.Tim.4.1

17 As concernyng the returne of Christ to iudge the quick and the dead, First hee briefly expoundeth the doctrine it selfe. Secondly, hee sheweth in what sense they are called quicke, which shall bee found alyue at that day: because some of the olde Fathers haue doubted in the exposition of the same worde.

Rom.5.31
Ioh.5.22

18 What a singular comfort thereof ariseth to vs, when we heare that iudgement is in his power which will be our gentle Prince, head and Patrone. And what is to be thought of this Apostles Creede.

19 Of these things which are before spoken, it is manifest that the whole summe of our saluation, and also euery parte are comprehended in Christ. And therefore we must so much the more heedily beware that we draw not away from him any parte thereof, be it neuer so litle. And the same is to bende from the right way, if we bende any part of our thought any way, although we chiefly respect him. Act.4.12 Hebr.12.27 Gal.3.28

Cap. 17.

That it is truely and properly sayd, that Christ hath deserued Gods fauour and saluation for vs.

Christ is not only the instrument or minister of saluation, but also the Authour and Prince, neyther is Gods grace obscured by so saying, because the merite of Christe is not sette against the mercy of GOD, but hangeth thereon, that both maye well stand together, for those thinges which are orderly set one vnder an other can Act.3.26

not disagree.

Aug. li. 1. de gratia. lib. arbit.

4 The most cleare light of predestination and grace, is our Sauiour him self, the man Christ Iesus, which hath obteyned so to be, by the nature of man which is in him, without any deseruing of workes, or of Fayth going before, hee that made of the seede of Dauid a man righteous, that neuer shoulde be vnrighteous without any deseruing of his will going before, euen the same doeth of vnrighteous, make them righteous, that are the members of ỹ head.

Aug. de bono perseuerent. cap. vlt.

Iob. 3. 16
Col. 1. 20
2. Cor. 5. 18
Ephe. 2. 16
2. Cor. 5. 21

5 These two (that is to say, the grace of God and the merite of Christe) may well stande together, as is proued by diuers places of Scripture, which knit them together, and so truely that they graunt that Christe doeth giue somewhat of his owne: because this praise is giuen him seuerally from his Father, that it is his grace, and proceedeth from him.

Ioan. 5. 22. 19

6 As concerning the beginning of the cause, hee proueth by certayne witnesses of Scripture, that Christe by his obedience hath deserued fauour for vs

with

with his father.

4 The better that this same thing may appeare, he sheweth that it happeneth to vs by the death of Christ, or the sheding of his blood.

1. Iohn. 1.7. Luke. 22.20. Iohn. 1.29 Heb. 9.22 Gal. 3.13

5 And so truely, that he hath not obteined it freely, but hath paid a price to deliuer vs frō the guiltnesse death. Ro. 3.24. 1. Pe. 1.18. 1. Cor. 6.20. Col. 1.14 Col. 5.2.14. Gal. 2.21. Leui. 18.5. Act. 13 38. Gal. 4.4. Rom 4.5. Ioh. 6.55. Eph. 3. 2. Ro. 4.25. Ioh. 6.57. Phi. 1.29.

Esay. 53.57 1. Pet. 2.24

6 It is a foolishe curiositie to searche with the schoolemen whether Christ deserued for him selfe or no: seeing it was neither needefull that hee shoulde bee carefull for him selfe: neither doe the Scriptures teach that hee was geuen for him selfe, but for vs.

Rom. 8.33 Esay. 9.6 Iohn. 17.19 Phi. 2.9 Luke. 24.26

The thirde booke entreateth of the manner howe to receiue the grace of Christe, and what profite doeth growe vnto vs, and what effectes thereof.

The Argument.

THE principall places which hee entreateth of in this booke are seuen: all which notwithstanding after a sort, yet the chiefest part clearely doe belong to the entreating of faith. And first hee sheweth howe it commeth to passe, that those thinges profite vs which are spoken of Christ, that is to say, not by our owne power, but by the secret and speciall working of the spirite, Chapter first. Moreouer because the spirite worketh this good onely, by no other meanes then by faith, hee ioyneth a iust entreatie of faith, Chapter 2. Thirdly, to the intent that this holsome faith may the better bee made knowne, shewing what fruite doeth necessarily

cessarily

ceſſarily come thereof, hee proueth that true repentance doeth alwayes proceede from it, and reaſoneth much thereof, from the thirde to the tenth. Firſt, entreating generally of repentance, Chapter 3. Moreouer of papiſticall repentance, and for that cauſe of Contrition, Confeſſion, and Satisfaction Chapter 4. Of indulgences alſo, and Purgatorie, Chapter 5. Laſt of all, that hee may ſpecially ſpeake of true repentance, that is, the two parties thereof, of mortification of the fleſhe, and quickenyng of the ſpirite: ſo deſcending to the life of a Chriſtian man, which conſiſteth in both of them, from the ſixth to the tenth. Fourthly, more plainely to ſhewe what the profite of this faith is, and what effectes followe, Firſt hee entreateth of iuſtification of faith, from the eleuenth to the eighteenth. Moreouer, of Chriſtian libertie, which is as it were an appendix of iuſtification, Chapter 19. Fifthly, hee deſcendeth to prayer, becauſe the ſame is the principall exerciſe of faith, & as it were the mean or inſtrument whereby we dayly take holde of Gods benefites Chapter 20. Sixtly becauſe before hee had

saide (in the first Chapter) that all men doe not indifferently imbrace the communication of Christe, which is offered through the Gospell, but they onely whom GOD vouchsafeth by the power of the holye Ghost, and speciall grace. Least this should seeme absurde, hee ioyneth a speciall treatise of Gods Eternall election, from the one & twentie, to the foure and twentie. Last of all, because manie wayes it may bee greevous vnto vs to bee exercised vnder this harde warfare which alwayes accompanieth the lyfe of a Christian man, hee proueth the same may bee pacified by meditation of the resurrection: and for that cause hee ioyneth an entreatie thereof

Chapter 25.

Cap. 25.

That those thinges which are spoken of Christ, doe profite vs by secrete working of the holy Ghost.

HIs vnlesse the father bestoweth those gifts which wee haue spoken of, vpon his only sonne, hee hath not done it for his priuate commoditie, but to enrich vs which were without thē, and nēded them, yet they do not appertaine vnto vs, tyll wee growe together with him in one: Which albeit wee obteine by faith, yet when we sē y al men do not indifferently imbrace the entertainening of Christ which is offered by the Gospel, we must climbe somewhat higher, and confesse also that it is brought to passe by the secrete and speciall working of the holy Ghost, that wee inioy Christ Iesus and all his good thinges.

Ephe. 4. 15. Rom. 8. 29. Gal. 3. 27. 1. Iohn. 3. 24. 1. Pet. 1. 23.

2 Hereupon also it commeth to passe that Christ came furnished with the holy

holy spirite after a certaine peculiar manner, not only to quicken and nourishe vs with his generall power: but much more to seuer vs from the world to forme in vs an heauenly life: and gather vs together vnto the hope of eternall inheritance, this also he doeth not in that he is the eternall worde: but also according to the person of a Mediator.

Act.2.28
Rom.8.9.11
Iohn.7.37
Ephe.4.7
1.Cor.15.45
Rom.5.5

3 That the same power of the holy ghost is in vs either ỳ titles wherwith he is marueilously set out do manyfestly proue, as in that he is called the spirite of adoption, the pledge and seale of our inheritance, the water, oile & ointment, fire, spring, and hand of God. All which doe manifestly teach that we are his members by grace, and power of the holy ghost, and for that cause only he bringeth to passe that he should containe vs vnder him, and we againe possesse him.

Gal.4.6
2.Cor.1.21
Rom.8.10.
Iohn.7.17
Esa.36.25
1.Iohn.2.20
Luke.3.16
Acts.1.28
Ephe.1.5
Gal.3.27
Ephe.5.30

4 But comming to entreate of faith by this meanes hee maketh himselfe way. Faith is ỳ principall worke of the holy Ghost: to it for the most part

Iohn.1.13
Ephe.1.13
2.Thes.1.3
Iohn.14.17
Luke.3.16.

re-

referred all those things that were commonly find spoken to expresse his force and working. This he proueth many wayes, before hee intreat of the next Chapter of faith.

Cap. 11.

Of faith: wherein is both set the definition of it, and the properties that it hath.

THis Chapter hath three principall parts, for first he briefly toucheth certaine things: which the other twelue vnlde let the entreatie of faith, from the 1. to the 13. by occasion whereof he intreateth of the obiect of faith, cap. 12. Moreouer of faith, wrapped and hidden, by occasion whereof he sheweth the difinition of faith, from the 2. to the 7. Thirdly of an vnformed faith, or of the reprobates, frō the 8. to the 12. Last of all, of the diuerse signification of the word 13. Moreouer that it may appeare to all men, what that faith is which is entreated of, he sheweth particularly by the definition which hee sheweth before frō the 14. to the 40. Last of all by the apostles authority he briefly confirmeth

his

his owne definition: and by that confession he sheweth against the schoolemen what relation faith, hope, and charitie haue betweene them selues, fol. the. 41. to the 43.

1. Tim. 5. 16
Iohn. 3. 12
Luke. 10. 12
Acts. 20. 17
2. Cor. 4. 6
1. Pet. 1. 20

1 First as touching the obiect of faith, the schoolemen haue barely made God the obiect of faith, leauing Christ, when the scripture teacheth, ỳ the inuisible father is no other wise to be sought for, but in Christ, as in his owne proper image.

2 Moreouer as touching their fained deuise of an hidden faith, that is, obediently to submit our selues to ỳ Church, and to be ready to imbrace for true, what soeuer the Church appointeth, committing to it the office of searching and knowing: but the same is no faith, but that which consisteth not in ignorance but in knowledge, and that not only of God, but also of the wil of God. For when Paule saith, That with the heart we beleeue to righteousnesse, and with the mouth, confession is made to saluation; hee sheweth that it is not enough if a man vnderstand not, but

Rom. 10. 10

beleeue

seketh to learne, but he requireth an ex-
pressed acknowledging of Gods good-
nesse, in which consisteth our righteous-
nesse.

3 Howsoeuer many thinges (such is the ignorance wherein we are compas-sed) are wrapped and hidden from vs in this mortall life: yet is it most absurd, vnder this colour to intitle ignorance tempered with humilitie, by the name of faith, which truely lyeth in ỹ knowledge of God & Christ, not in reuerence of the Church. *Iohn. 17.3.*

4 Our faith is also wrapped and hid-den so long as we wāder in this world, not onely because many things are yet hidden from vs: but also because wee are compassed about with many mists of errours, for the highest wisedome of the most perfect is this, to profite more and proceede on further, with gentle willingnesse to learne: therefore Paule exhorteth the faithful, if vpon any thing they differ one from another, to abide for reuelation. *Ephe. 3.15*

5 Faith also may be called wrapped and intangled, which notwithstan-

ding is properly nothing else, but a preparation of faith, whereof hee bringeth two examples: Moreouer hee concludeth that such willingnesse to learne, with a desire to proceede further, differeth farre from the grosse ignorance of the Papists.

Iohn.4.46.47
2.Tim.3.7

6 Such is the relation of the worde to faith, that the worde is the fountaine & pillar of faith, and as it were the glasse, wherein we may beholde God: to conclude without the knowledge of the worde, there can be no faith.

Ephe.4.20
Rom.10.4
Esay.55.33
Iohn.10.13
Psalm.150.8
Phi.2.17

7 Neither yet at euery worde of God is faith boulstered vp (although in all things it subscribe to the truth of God) neither doeth it so much respect his will only whatsoeuer, as his kindnesse or mercy: yet the same which is offered with his worde, and ioyned with his wil and trueth, doeth easily exclude all doubt. Faith therefore is a stedfast and an assured knowledge of Gods kindenesse towardes vs, which being grounded vpon the trueth of the free promise, in Christ is both reuealed to our minds & sealed in our hearts by ỹ holy ghost.

Psalm.40.11

8 Holy

& Paul as touching their deformed faith, that is to say, such assent wherby euery despiser of GOD receiueth that which is vttered out of the scripture, although there be no accesse made of a godly affection to the same assent, vain is their false inuention, seeing one and the selfe same spirite maketh euery one to rest in the certeintie of faith: and doeth also furnishe them all with his sanctification, so that faith can by no meanes be seuered from a godly affection.

Rom. 10. 10
Rom. 1. 5
Iohn. 3. 25

9 Hee shaketh the place of Paule out of their handes, wherewith they are wont to defende their ignorance: moreouer hee pointeth as it were with the finger, what it is that driueth them into errour, that is, that when the worde of faith hath diuerse significations, they not considering the diuersitie of the thing signified, dispute as though it were taken for one thing in all places alike. they also for teaching sake, doe willingly graunt there are diuers sortes of faith, besides that onely faith of the godly. There may vndoubtedly

1. Cor. 13. 2
This worde Faith, is taken for power of doing miracles which euery vngodly man also finely hath: for the gift of prophesie and tongues, & other gifts of graces, are alwell with the wicked as with the godly.

be two sorts of men to whom the testimonie of faith absolutely is attributed: the one of them which acknowledgeth nothing else than Christian religion: the other of them which come to this point also, that they are touched with great reuerence thereof.

10 Such perswasion of the faith of the wicked, is rather a shadowe or an image, then faith it selfe: seeing it differeth so farre from the soundnesse of faith. Howsoeuer therefore such perswasiõ doth not onelie deceaue others, but also them selues some times, yet these last haue the same common with the Diuels, and the first inferiour. Simon Magus being ouercome with the maiestie of the Gospell, had a certaine faith, such as it was, and so acknowledged Christ to be the authour of life and saluation, that he willingly professed himselfe to bee one of his: after which manner it is said in Luke, that they beleeue for a time, in whom the seed of the worde is choked vp before it bring forth fruite, or before it take any rote at all, that by & by withereth away, perisheth, and

Act.15.18

Luk.8.7.13

and though it seeme to haue taken roote, yet those are not liuely rootes: the heart of man hath so many secrete corners of vanitie, is full of so many hoyng holes of lying, is couered with so guilefull hypocrisie, that it often deceiueth it selfe: but let them that glory in such shadowes of faith, vnderstande that therein they are no better then the Diuell. Iac. 2. 19

11 Neither ought it to seeme hard, if such faith be attributed to ỹ reprobate seeing experience teacheth, that the reprobate are sometimes moued with the same feeling that the elect are. So that in their own iudgement they differ nothing from the elect, whē notwithstanding he differeth much from the peculiar testimonie which the spirite geueth to the elect: for their feeling is fraile, and vanishing away, but the feeling of the elect is not so.

Where Paule affirmeth that faith is the fruit of election, it is therby ment that none doe receiue the light of faith, nor doe truely feele the effectuall working of the Gospel, but they ỹ are fore- 2. Thes. 1. 4

ordeined to saluation, and although the reprobate haue a feeling, yet that feeling is not the true effectuall working of the Gospell. The Apostle ascribeth to them that tast of the heauenly giftes y Christ attributeth to them a faith for a time: not that they soundly perceiue the spirituall force of grace, & assured light of faith, whan they may with the elect with ful mouth crye out, Abba, Father: but because the Lorde the more to condemne, and make them inexcusable, conueieth him selfe into their mindes, so farre forth as his goodnesse may be tasted without the spirite of adoption.

Heb.6.1

Rom.8.15

12 The reprobate are but for a time, because they abide not in the will and trueth of GOD, but in a vanishing feeling, and are not throughly soked, but onely lightly washed ouer with the knowledge of the Gospel, they are with no other faith or light sprinkled, than with y which may perish: but the elect, are neuer depriued of their faith, although it bee little and weake.

The

The reprobate also are some times so touched with the feeling of Gods grace, that they haue raised vp a certaine desire of mutuall loue (suche as was in Saul, who had in him a godly affection, to loue God, by whō he knewe himselfe to bee fatherly handeled, and therefore was delighted with a certaine swetnesse of his goodnesse) yet they doe not soundly loue as children, but are led with a certaine affection like hired seruants: but so that they doe not counterfeite a faith, which yet lacke true faith, while being carried away with a sodaine violent motion of zele, and possessed with sluggishnesse, deceaue themselues with false opinions. But there are other some which are not ashamed to mocke both God and men, while falsly they imagine ỹ they haue faith, from which they knowe themselues to bee very farre of.

Iohn.8.3
Tit.1.2
Matth.15.14
Iam.2
1.Tim.1.5.19

13 Nowe as touching the signification of the word, the same is diuers and and many wayes, for sometime vnder the name of Faith, is intituled the

1.Tit.3.9
Col.2.3

sounde doctrine of godlinesse, sometimes that particular doctrine which is restreined to some particular obiect, sometimes the gift of miracles, sometimes the ministerie or doctrine, whereby we are instructed in the faith.

Mat. 9.2
1. Cor. 13. 10.

14 Nowe comming to the definition and expounding euery part thereof, hee chooseth aside to him selfe fiue principall members to bee expounded: to the first whereof hee assigneth sections 14. to ỹ second, from the 15. to the 17. to the third 28. to ỹ 4. frõ the 29. to the 32. to the fift 32. to the last, from the 33. to the 40.

Ephe. 1. 18.
Col. 1. 28
1. Ioh 3. 3
2. Cor. 5. 6

14 As touching the first, he sheweth what is the knowledge which he requireth in his definition: vndoubtedly not such as is wont to be in mans vnderstanding, but in all points infinite, and farre higher than all other vnderstanding: and that rather by Gods perswasion, than by naturall demonstration.

15 It is called Sure and stedfast, to expresse thereby a more sound constancy of perswasion, & that by this meanes, ỹ doubting & rouling opinion, on ỹ one

side

we may be excluded: on the other side a doubtfull and an entangled conception: for we by nature are very ready to distrust & mistbelief, so ỳ the thing which we all confesse with mouth (that God is faythfull) no man can persuade himself thereof, without great strife, specially seeing in euery one there is doubt of thẽselues. Psal.19.31.Pro.30.5.Ephe.3.12 Psal.119.throughout.

16 The chefe staye whereon Fayth hãgeth, is turned to this, that we should not thinke that the promises of mercy which the Lorde offereth to be true beside vs, and not at all in our selues, but rather that inwardly imbracing them we make them our owne, neyther is there any truely faythfull, but they that come to that confidence.

Rom.9.8
Hebr.3.14
Rom.8.38
Ephe.3.12

17 He wipeth away an obiection, that the faythfull doe finde by experience a farre other thing, that they are not only tempted with vnquietnes, but also are sometymes shaken with most greeuous terrors: but he teacheth no such securitie, as is assayled with no carefulnesse, but rather he confesseth that the fayth-

full haue a perpetuall strife with their owne vnstruitfulnesse: yet so that they fayntе not or turne their backes, but they alwayes folow their strife, and at length goe away conquerours, as may be seene in Dauid, who alwayes was not of quiet minde: and also by comparing of Dauid with Achas.

Psal.42.6
Psal.31.22
Psal.116.7
Isai.7.3

18 This contention whereof he speaketh, ariseth of the contrarietie of the flesh and the Spirite, yet so it shaketh vs, that although we be stroken, we are yet neuer driuen from our place.

19 He sheweth by two similitudes, that although our faith be not very perfect, yet it is vndoubtful and certain. As a man that is in prisō shut vp, hath the beames of the Sun shining in sidelong at a narow window, or as it were, but half glimering, wanteth indeede the free beholding of the sun, yet seeth with his eyes an vndoubted brightnesse thereof, and receiueth the vse of it: so we being bounde with the fetter of an earthly bodie, how so euer we be on eache side shadowed with much darknes, yet we are sufficiently enlightened vnto perfect assurāce by the light of God, extēding his

The 1st similitude.

beames

beames of light vpon vs, though it be
but little, to shew forth his mercy.
20 And both may stand very well. 1.Cor.13.9
21 The faythfull so oft as they are
stroken with feare, doe so labour by
Gods worde, and betake themselues a Mat.8.25
gaine into Gods bosome, that they flye Iob.11.8
not from God, when he punisheth, but
trust in him. Neither doeth vnbeliefe
raigne in the harts of the godly, but out-
wardly assaileth them, neither doth the
deadly wound them with her weapõs,
but only trouble them, or so hurteth thē
that yet the wound is curable. For faith Eph.6.16
serueth vs for a shield: that being holden
vp against weapons, doeth so receiue
the force of them, that it either vtterly
driueth the backe, or at least so breaketh
their violence, that they can not pearse
vs to daunger of life. Therefore when
fayth is shaken, it is lyke as if a strong
souldiour vñ the violent stroke of a dart
be compelled to remoue his foote & giue
ground a litle: and when fayth it self is
wounded, it is like as if his buckler
by some stroke be in some part broken,
but yet so that it is not striken through.
For alwayes ỹ godly mind wil attain to

ryse

*Psal.23.4. 1.Ioh.5.4. ryse thus high: If I walke in the middest of the shadow of death: I will not feare any euill, because thou art with me.

Augustine sayth, howe great Engine so euer the Deuill rayseth vp agaynst vs, so long as he possesseth not the place of the heart, where Fayth dwelleth, he is cast out of the doores.

22 The other kinde of feare, which the faythfull learne by the examples of Gods vengeaunce shewed agaynst the wicked, doeth nothing diminish the safetie of their Fayth, but doeth more confirme the same. And they set such examples before their eyes, not to beate downe their consciences with terrour, that they rest not vpon the assuredness of Gods mercy, but diligently to holde down, the rash presumption, which out of the remnantes of the flesshe creepeth sometimes euen into the holy ones, that with vayne confidence it ware not outragiously wanton. When the Apostle in setting forth the scourges wherwith the Lorde in olde tyme, had punished the people of Israell, putteth the Corinthians

rinthians in feare that they intangle not them selues with lyke euils, her doeth not thereby abate their affiance, but only shaketh away the vnlnesse of the flesh, by which Faith is wont more to be oppressed then strengthened. And when he taketh occasion of the Iewes fall, to exhort him that standeth, to take hede that he fall not, he doeth not therfore byd vs wauer, as though we were not therby assured of our stedfastnesse, but only he taketh away arrogant presumption, & rashe trusting too much in our own strength, ỹ after the thrusting out of the Iewes, the Gentiles being receiued into their place, should not too much outragiously triumph against thē Albeit he speaketh not only to the faithful but also in ỹ same saying comprehēdeth the hypocrites that gloried only in the outward shewe. 1. Cor. 10. 12 Rom. 11. 20

23 Neither doth this hinder, that we are commanded with feare & trembling to worke our saluation when he requireth nothing els of vs, but that we should accustom vs, with much abasing of our selues, reuerently to loke vpon ỹ mightinesse of God. And there is no cause to Phi. 2. 12 Psal 5. 7 Pro. 28. 14

the

the contrary, but that the faythfull may at one tyme both be in feare, & also enioy most assured comfort, in respect that sometime they turn their eyes to behold their own vanitie, and sometymes they cast that thought of their minde vppon the trueth of God, as also on the contrary, vnsensiblenesse and carefulnesse hath place in the reprobate.

24 Yet doe we not so make rowme in them, which howe soeuer they graunt, that so oft as we looke vnto Christ, we finde in him full matter to hope well, yet would they haue vs wauer and stagger in beholding our own vnworthines: for they so place conscience betweene hope and feare, that it altereth from the one to the other, by enterchaungeable times and courses, Fayth therevppon giuing place to desperation: but it is sure that Christ w̄ his worthinesse hath brought to passe, that our vnworthines should neuer come in the sight of God: therfore of our vnworthinesse there can aryse no dispaire or doubt, that at any tyme it shoulde holde any gouernment in the myndes of the faythfull.

Rom.8.10

25 This

25 This hée confirmeth by the testimony of Bernard, who saith, that in studying the benifit of God, vpō the soule, he findeth two thinges, as it were contrary. If I behold sayth he, the soule it selfe, as it is in it selfe, and of it selfe, I can say nothing more truely of it, than that it is vtterly brought to naught: it is loaden with sin, couered with darknes, entangled wō deceitful entisemēts, itching with lusts, subiect to passiōs, filled with illusions, allway enclined to evil, bent to all kind of vices, finally full of shame and confusion. Now if all the very righteousnesse of it beeing loked vppon, by the light of the trueth, bee found like a cloth stayned with floures, thē what shall the vnrighteousnes therof be accompted: If the light ẏ is in vs, be darknes, how great shal ẏ very darknes be? What then? man is mad vnto vanitie, is brought to naught and is nothing: But howe is he nothing whome God doth magnifie? how is he nothing towards whom Gods heart is set? bee then let vs take heart againe. Though hée bee nothing in our owne hearts, peraduenture

Esai. 64. 6

Mat. 6. 23

Bern. in Festi. of the dedication of the Temple.

peraduenture there may somewhat of vs lye hidden in the hart of God. O Father of mercyes, O Father of the miserable, howe doest thou set thy heart toward vs: for thy hart is where thy treasure is: But how are we thy treasure that are nothing? All nations are so before thee, as if they were not, they shall be reputed as nothing. Euen before thee, not within thee: so in ỹ iudgement of thy trueth, but not in the affection of thy pittie. Thou callest those thinges that are not, as though they were. Therefore both they are not, because thou callest those things that are not, and also they are, because thou callest them: for though they are not in respect of themselues, yet with thee they are according as Paule sayth, not of the workes of righteousnesse, but of him that calleth.

Rom. 9. 12

26 This feare also proceedeth from a double vnderstanding, that is to say, to honor or reuerence God as a father, to feare him as a Lord, how so euer he putteth a difference betweene them, yet he confoundeth both together.

Pro. 2. 5
Psal. 100. 12
Pro. 10. 5. 14
Mal. 1. 7

27 That

27 That which John sayth, þ feare is not in charitie, &c. maketh nothing against this: for he speaketh not of willing or childlike feare, but of constrayned and seruile feare: for the wicked feare not Gods displeasure, but his punishment and wrath, and that truly as though it did hange euery houre ouer their neckes: but the faythfull, feare not so much punishment as displeasure, neyther doe they that truely, as though some punishment did hange ouer them, but they beware, least they procure it. 1. Iob. 4. 8 Eph. 5. 6 Col. 3. 6

28 After he hath made perfect the second member of the definition, he commeth to the third, that is to say, to that which he sayde, had respect vnto Fayth (Gods good will) in which word he interpreteth is assigned whatsoeuer belongeth to perfect felicitie: Seeing the Scriptures doe determine in this one, the saluation, because God banishing away all enmities, hath receiued vs into his fauour. The grace of God then is the spring of all good thinges, as well belonging to this lyfe, as to the lyfe to Esa. 10. 4 Esai. 2. 4

come, and those thinges are brought to passe in this life, that not only prosperitie, but also aduersitie are blessed, because they are turned to helpes of our saluation.

Psal.63.4
Rom.8.35

29 The fourth member hee hath made the free promise of God, shewing that it is the foundation of Fayth: whereof hee rendereth a reason, for because Fayth although in all poyntes it embrace the worde of God, yet properly it beginneth at a promise, therein continueth, and therevpon endeth: and in that sense is not the law but the Gospell called of the Apostle the worde of Fayth.

Rom.10.8
Rom.1.6
2.Co.5.18

30 Neyther yet is Fayth in this restraint pinned, and one only peace taken holde off, (as some maliciously alledge) seeing it is graunted that Fayth hath respect to all the partes of Gods worde, neyther is it our meaning to shewe any other then these twoo: that Fayth neuer stedfastly standeth, vntill it come to the free promise, and that wee are no otherwyse reconciled to

Heb.11.1

God

God by it, but vnruile it coupleth vs to Christ, freely offering saluation. Rom. 10. 8

31 Herevpon may be gathered, that Fayth doeth no lesse nede the worde, then the fruite doeth nede the lyuely roote of the tree: & yet in the meane time the power of God is not excluded: but the beholding thereof, in this rude necessity: but no idle but an effectuall power must be conceiued. Last of all, we must take heede that wee passe not beyonde the limites of Gods worde, that the zeale of Fayth doeth enforce vs beyonde our bondes into some vice, as Sara, Rebecca, and Isaac, whose fall and weakenesse did darken Fayth, but not put it cleane out, yet wee in the meane space are admonished not to despaire, although it bee neuer so little from the worde. Psal. 9. 11. Psal. 105. 43 Rom. 4. 21 2. Tim. 1. 18 Psal. 43. 3

I see not why Iacob should not be reckoned among those of whome looke lib. 2. Cap. 10. ser. 14.

32 The fifte member is, that he concludeth all the promises in Christ: which he proueth by this means: There is no promise which commeth not of loue, but there is no loue but in Christe, therefore there is no promise

but in him: his maior hee fortifieth a-
Mat.3.17. gainſt two obiections, the firſt neither
Ephe.1.6 maketh it any matter, &c. the laſt nei-
Ephe.2.14 ther doeth it any more, &c. The minor,
2.Kin.5.17 firſt, hee confirmeth by teſtimonyes of
ſcriptures: moreouer alſo hee maketh
defence againſt certaine examples that
may be obiected. Firſt Naamã the Sy-
rian, when he required of the Prophets
the mãner how to worſhip God aright,
it is not like ỳ he was inſtructed concer-
ning the Mediator: yet his godlines is
prayſed. But it may be anſwered, that
it had beene an abſurditie for Elizeus
when he taught him of ſmall things to
haue ſayd nothing of ỳ principall point:
therefore although they had a darke
knowledge, yet it is lyke that they had
ſome knowledge, becauſe they did
vſe them ſelues in the ſacrifices of the
lawe, which muſt haue bin deſerued by
the end of them, that is Chriſt, from the
falſe ſacrifices of the Gentiles: where-
as Naamans ſacrifices were allowed by
the Prophet, it could not haue ben done
Act.8.13 but by Faith. And ſo ỳ Eunuke to who
Philip was caried, if he had had no faith,

he

he would not haue take the trauell and
expenses of so long a iourney, to wor-
ship an vnknowne God, and although
when Philip examined him, he bewray-
ed his ignorance of a Mediator, and his
Faith was partly vnexpressed, not only
concerning Christs person, but also co-
cerning his power, and the office com-
mitted to him of the father, yet it is cer-
taine that they were instructed of such
principles as gaue them some taste of
Christ, although but small. Neither did Act. 10.4
Cornelius when he had once embraced
the Iewish religion, spend so much time
without being acquainted with the first
groundes of true doctrine.

33 The first and last member is, that
Faith is no other wayes reuealed in our 2. Tim. 1. 14
mindes, nor sealed in our harts, then by Gal. 3. 2
the holy Ghost: but seeing this member
is in two parts, he sheweth both in this
place, that is, that Fayth is both waies
the singular gift of God, and that mās
minde is purged or cleansed to taste the
trueth of God, and that the mind is sta-
blished therein. The holy Ghost also is
not only a beginner of Fayth, but also

voeth by all and singular degrees encreaseth, till that it bring vs vnto the kingdome of heauen.

34. First he proueth the former member both by reasons and testimonies: Moreouer he openeth ỹ same with certayne examples and a similitude, shewing that mans vnderstanding receiuing brightnesse by the light of ỹ holy Ghost, doeth neuer til then truely begin to tast of thole things that belong to the kingdome of God, being before altogether vnlauoryc without iudgement of tast, to take allay of them: therefore when Christ did notably set out vnto two of his Disciples the mysteries of his kingdome, yet he nothing preuayled till he had opened their senses that they might vnderstande the Scriptures. When the Apostles were so taught by his godly mouth, yet the Spirit of truethe must be sent vnto the to poure into their minds ỹ same doctrine which they haue heard w̄ their eares. The word of God is like vnto the Sonne that shineth vnto all them to whom it is preached, but to no profite among blinde men, but we are all

1. Cor. 2. 11
Mat. 11. 25
Luk. 10. 21

Lu. 24. 27

Ioh. 16. 13

all in this behalf blind by nature, therfore it can not pearce into our myndes but by the inwarde Maister the holy Ghost, making by his enlightening, an entry into it.

35 Wherefore the Spirite of Fayth is called Fayth it selfe, it is the worke and good pleasure of God, & the patterne of the holy Ghost. God also the more to shewe his liberalitie in so excellent a gift, doeth not repute all men worthie thereof, without difference, but by singular priuiledge doeth imparte it on whome he will. Augustine cryeth out, that it would please the Sauior to teach him, and that the very beleeuing it self is of gift and not of deseruing. No man sayeth he, commeth to me, vnlesse my father drawe him, and to whom it is giuen of my Father. It is marueilous that two doe beare, the one despiseth, the other ascendeth vp. Let him that despiseth, impute it to him selfe: let him that ascendeth, not arrogantly assigne it to him selfe.

2.Cor.4.13.
2.Thes.1.11

36 Takyng in hande the last mem-

ue

ber, he draweth his confirmation from the former, as it were from the lesse to the more, that is to say, that ẏ distrustfulnes of the heart, is greater then the blindnesse of the wit, and it is far more harder to haue the mind furnished with assurednes, then the wit to be instructed with thinking. The Spirit also for this cause is called the seale, earnest, and spirit of promise.

Ephe. 1. 14
2. Cor. 1, 21

37 Yet the Spirit doth not so cõfirm the mindes of the faithful, but, as before is declared, sometyme they are tossed, and yet stand they sure.

Psal. 46. 3
Psal. 3. 5
Esai. 30.
Psal. 37. 7
Hebr. 10. 36

38 Hereby we may iudge how pernicious & pestilent is that doctrine of the scholemen, that can no otherwise determine of the grace of God toward vs, thẽ by morall cõiecture: for nothing is more contrary to Fayth, then eyther coniecture, or any thing near vnto doubting. And doe very ill wrythe to this purpose, this testimony of ẏ Preacher: No man knoweth whether he be worthy of hatred or loue: that is to say, if any man will iudge by the present state of things whom God hateth, or whõ God loueth,

Eccle. 9. 1

he

he laboureth in vaine, and troubleth him selfe, to no profite for his paines, sith all things happen a like to the righteous, & to the wicked, to him that offereth Sacrifices, and to him that offereth none. A little before it is written, that the soule of man differeth not frō the soule of a beast, as may be gathered, because it seemeth to die in like maner, Shal wee therefore gather that the immortalitie of the soule standeth vpon conieture, shall wee gather that there is no certentie of Gods grace, because we can conceaue none by the beholding of present things. Eccle. 3.19

39 That which they obiect, that it is rashe presumption, to professe an vndoubted knowledge of Gods good will, & that we are indued with the spirite of Christ: and therefore for modestie and humilitie sake, in assuring this certentie they would haue vs more doubtfull, hee encountereth with most strong testimonies of the scripture, and declareth the same with an excellent Antithesis, of them and Paule. 1. Cor. 2. 12 Rom. 8. 14 2. Cor. 13. 5 Esay. 34. 8 Iohn. 14. 17

40 Then he also wipeth away that

which they obiect that although to our present state of righteousnesse we may gather a iudgement of the grace of God, yet y knowledge of perseueraunce to the end abideth in suspēce, especially seeing

Rom.8.38 the Apostle feareth vs, with making mētion of our weakenesse & inconstancie, saying, let him that standeth, beware that he fall not: but Paul meaneth not such a feare, wherby we should be ouerthrowne, but whereby wée may learne to humble our selues vnder the

1.Cor.10.12 mightie hand of GOD, as Peter expounded it.

1.Pet.5.6 41 Now after hee hath declared the definition in this sort hee handeleth it, to shew that the same is not contrary, but doeth very well agrée with that which the Apostle deliuered: which while he openeth or expoundeth, he

Act.10.1 shewed also this, that faith is the most sure fundation of those thinges which

Rom.8.24 are promised vs of the Lord, (which 2.Cor.1.12 doth well agrée with the former argument) moreouer also it is mere dotage, in which the schoolemen say, that charitie is before faith and hope.

42 Yet

Yet it cannot be, but this liuely faith, hath with it the hope of eternall saluation as a sure companion, the help of hope is many wayes necessary to confirme faith, as is shewed by diuers formes of temptations. Rom. 8. 24 Heb. 2. 3

For the reuniuation and affinitie which faith and hope haue together, the Scriptures sometimes confounde the names of faith and hope. Peter Lombard hath vnsauourly laide a double foundation of the faith, that is to say, the grace of God, and merite of workes, but let vs cast away the confidence of workes, be bolde to hope well, for hee will not deceiue vs, that saide, Be it vnto thee according to thy faith. 2. Pet. 3. 8 Phi. 1. 20 Gal. 5. 5. Matth. 9. 29

Cap. 3.

That we are regenerate by faith, wherein is entreated of repentance.

Although the title seeme to promise some declaration of faith, yet hee entreateth onely of repentance, which

which alwaies accõpanieth true faith. And the chapter in my iudgement may aptly be deuided into fiue partes: for first hée sheweth certaine opinions of others about repentance, from the first to the fourth. Secondly hée sheweth what is to be determined thereof in his owne iudgement, from the fift to the nienth. Thirdly he assigneth the cause why he woulde the same shoulde bée extended to the last end of life, which hée affirmeth in the declaration of his definition, frõ the tenth to the fourteenth: Fourthly, hee sheweth either to what purpose, or to what end the fruite of repentance tendeth, from the 15. to the 20. last of all, how it may profite vs, from the 21. to the 25.

As touching the first, there are three thinges which hée reckoneth in this place out of other mens iudgementes, whether shoulde be first, faith or repentance, on how many parts it standeth, and howe manyfolde it is. No man hath faith, which applieth not his whole indeuour, to the meditation of repentance: yet they are all deceiued, that

thinke

thinke that repentance doeth rather go before faith, than flowe or spring forth of it.

2 Howe vnforcible their reason is, which think so, that faith is not yet before repentance in time: and from whence they take occasion to erre. The Anabaptists and Iesuites doe wickedly note, which prescribe certaine daies of repentance, before they receiue their companions into the communion of grace. The cause of repentance, is set from the grace and promise of saluation, if it had beene said, Because the kingdome of GOD is at hande, therefore repent.

Matth.3.2
Acts.20.21
Esa.40.3
Psalm.130.4
Ose.6.2

3 They which haue taught, that repentance standeth on two partes: Mortification, and Viuification, the last part they haue wrongfully interpreted, while they call it comfort, which rather signifieth a desire to liue well, which groweth of regeneration, as if it were saide, that man dieth to himselfe, to begin to liue to God.

4 Some others haue made two sorts of repentance, the one of the lawe, the other

other of the Gospell, where also are set examples of both. The repentance of the law, by which the sinner wounded with the searing iron of sinne, & wormed away with the feare of the wrath of God, sticketh fast in that trouble, and cannot winde himselfe out of it, for albeit he acknowledgeth the greeuousnes of his sinne, and is afraid of the wrath of GOD, yet in thinking vpon God onely as a reuenger, and iudge, he fainteth at the feeling, so that their repentance is nothing else but an entrie of Hell. But the repentance of the Gospell, is when the sinners being galled with the spurre of sinne, is recomforted and refreshed with confidence of Gods mercy, and is returned to the Lorde.

Gen. 4.13
1. King. 15. 21
Matth. 27. 4.
2. King. 20. 4
Esa. 38. 1
2. Sam. 12. 13
Acts. 2. 36
Matth. 26. 75

5 Comming to expounde his owne meaning, first he proueth, that repentance and faith, albeit they cannot be separated, yet must they so be distinguished, that by no meanes faith may bee set vnder repentance: Moreouer, after he hath expounded the Etymologie of the worde, he ioyneth a true

Acts. 20. 21

definition

definition of the thing also, that it is a true turning of our life to GOD proceeding from a pure and earnest feare of GOD: which consisteth in the mortifying of the flesh, and of the olde man, and in the quickening of the spirite.

Gen. 4.26
Matth. 3.2
1. Sam. 7.3

2 This definition standeth on three partes, the first, because hee will have it to bee a conversion or turning: it consisteth not onely in outwarde workes, but in transformming of his soule.

Exe. 18.31
Ierem. 4.3

3 The second is, that it ought to proceede of an earnest feare of God: and this feare partly is stirred vp by the remembrance of the iudgement of God, partly, by the punishments already extended, otherwise such is the stubbornnesse of our heartes, that vnlesse it bee pricked vp with threatning, as with mallets, the dulnesse of our flesh would not be corrected.

Acts. 17.30
Exo. 2.3
2. Cor. 7.10

4 The third standeth of two partes, Mortification and Quickening, both which are severally expounded.

Psalme. 34.14
Rom. 8.4

5 Both these thinges do happen vnto vs by ỹ partaking of Christ, therfore al-

ons

Rom.6.8
2.Cor.3.18
Ephe.4.24
Col.3.10

ons worde, repentance is nothing elſe then a renuing of Gods image in vs, neither is the ſame perfourmed in ſome ſhort time, but extended to the laſt end of life.

10 But in that he would haue it extended to the laſt ende of euery mans life, it is for this cauſe, that there remaineth in the regenerate a ſeeding of euill, and matter of ſtrife. This ſame ſeeding Auguſtine oftentimes calleth not ſinne, but infirmitie: which notwithſtanding is ſinne, and ſometime is called by that name of Auguſtine.

Ephe.5.26

11 Neither is this any let to the contrary, that God is ſaide to purge his Churche from all ſinne, for the ſame ought rather to bee referred, to the giltineſſe of ſinne, than vnto the matter of ſinne: although ſinne alwayes dwell in vs, yet it beareth no dominion: but

Rom.7.6

that there remaine ſome remnantes as yet in the regenerate, & doth greatly trouble them, it is manifeſted out of Paule.

12 But ſo thoſe deſires are vniuerſally condemned, wherewith man naturally

turally is moued that thole thinges ars
e cepted, which God hath so engrauen
in the mindes of men, at the first creati-
on, that they cannot be roted out with-
out destroying the very nature of man,
and none but only vnnatural and vn-
bridled motions, that fight against the
ordinance of God, are stroke with this
curse. And albeit we are all infected by
reason of the corruption of nature, yet
are they not condemned in respect they
are naturall, but in respect they are in-
iquitie. Augustine is of that iudge-
ment.

15 It is shewed by many testimo-
nies taken out of his workes, that he
thought so: that whereby they obiect out
of Iames on the contrary is weake.
Augustine saith, that the lawe of sinne
is both released by the spirituall rege-
neration, and abideth in the mortall
flesh released hereby, because the guil-
tinesse is taken away in the Sacra-
ment, whereby the faithfull are rege-
nerate, it abideth because it worketh
the desires against whereby the faithfull
be vrged.

Iam. 1. 15

Rom. 6. 12

14 Against the Anabaptistes, which will not haue the regenerate careful to mortifie the lust of the flesh, as though after they haue receiued the spirit of god, they could neuer sinne againe, or as though they proceeded further then the Apostle.

2.Cor.12. 15
Rom.7.6

15 Going about to speake of fruites which ought to follow repentance, he taketh beginning of those places, which the Apostle in another place describeth: yet in the meane time keeping in doubt whether they ought to be counted causes or effectes, or partes, or affections, yet all are very necessary to be knowne. As concerning sorrowfulnes, he counselleth to keepe measure, least such sorrow and loathing of our selues doe swallow vs vp: and this he counselleth by the holy aduise of Bernard, which is this, Sorrow for sinnes is necessary, if it be not continuall. I counsel you sometime to returne your faults from greeuous & painfull remembrances of your owne woes, and so climbe vp to the plaine groundes of cheerefull remembrance of the benifits of God. Let

Heb.12.3.
or 1.mod

Ser.11.in.Cant.

vs mingle hony with wormewood, that the holsome bitternesse may bring vs health, when it shalbe dronke tempered with sweetnesse, and if you think of your selues in humilitie, thinke also of the Lorde in goodnesse.

16 Wherby it appeareth, what be the true fruites of repentance, for as touching outward testimonies, although they alwayes follow repentance (as to be in filthinesse, mourning & weeping) yet must wee be ware that wee lay not the force of repentance vpon them, neither set it out with olde and vnmeasurable titles, or more rigorous in executing them, than ecclesiastical mildenes may beare. Ioel. 2. 13 Iacob. 4. 8 2. Cor. 7. 11

17 Weeping, fasting, & ashes spoken of by Ioel, are not ỳ principall parts of repentance, but turning to god, yet some of these were vsed at ỳ time, and nowe may be, & the same not to be cõtemned. Ioell. 2. 12 Matth. 9. 15

18 The name of repentance is improperly applied to this outwarde profession, as that which ought rather to be called a confession of the fault, which desiring discharge of the punishment of

guiltines, yet this external profession, is a godly exercise as wel private as publike: the publike is not alwaies necessary, but to conselle privately to god, is alwayes necessary for all men, not only faultes newly committed, but also faultes passed. But this ordinary repentance, differeth from that which is specially required of them which more grevously offend.

Matth. 21. Luke. 13. Psalm. 51. 2. Cor. 12. 21

19 The end of repentance is, that having overcome our corrupt and wicked affections, wee be restored to true righteousnesse by the sanctifying of the holy Ghost, as is shewed by the forme of the preaching of John, Christ, & the Apostles.

Matth. 11. 10. Marke. 1. 4 Luke. 3. 3 Rom. 1. 30

20 Because God howesoever hee offereth remission of sinnes, yet almost bideth againe to require repentance (signifying that his mercy ought to bee a cause that men should repent: but not of the contrary, that our repentance were a foundation to deserue pardon,) all mans life ought to be the perpetual study and exercise of a Christian man, to mortifie his flesh, till the same being

Esay. 61 1 Matth. 11. 5 Luke. 4. 18 Acts. 2. 38

ouercome, the Spirite of GOD may raigne in vs.

21 As in the last hee teacheth from whence repentance is, so nowe he proueth that it is not of our power, but a singular gifte of God: and they onely are indued therewith, whom God will deliuer from destruction. As repentance therefore is a signe of saluation, so hardening is a signe of reprobation, as out of Esay, & the Apostle appeareth. Yet this place of the Apostle, which only denieth remission of sinnes to the willing Apostataes doth make nothing for the Nouatians.

Acts.11.18
Ephe.2.10
Heb.6.6

22 By this occasion he sheweth that that is so horrible an offence, the sinne of the holy Ghost, that it shall not be pardoned: bringing a true definitiō therof, and proouing, and shewing the same out of the scriptures. They sin against the holy Ghost, which of set purpose resist the truth of God, with ỹ brightnesse whereof they are so dazeled, that they cānot pretend ignorance, which they do only to this end, to resist. They ỹ stumble vnwares against the truth of God,

Matth.12.32
Luke,12.10
Acts.6.10

not knowing it, which doe ignorantly speake euell of Christ, hauing yet this minde, that they would not extinguish the trueth of God, disclosed vnto them, or once with one word offered him whō they had knowne to bee the Lordes annointed: these men sinne against the father & the sonne: such ignorance was in the Iewes which were carried wᵗ zeale of the law to stone Steuē to death, and also in Paul himselfe, as he testifieth. 23 But the better that ỳ place may be enterpreted, he sheweth ỳ hee speaketh not of one particular fal or other, but of the vniuersall defection or departing. Wherby the reprobates doe forsake saluation. And ỳ Nouatians are deceaued in the paralogisme of the word, falling and sinning: For they imagine that they that haue stolne or committed fornication, after they haue byn taught by the law the contrary, may not be forgeuen. But it is to be vnderstoode of them that with aduised vngodlinesse, haue choked the light of the holy spirite, haue spit out against the taste of the heauenly gift, haue estranged themselues from the sanctification of the holy ghost, haue

Acts.6.10
1.Tim.1.13

2.Iohn.1.19

Heb.6.4

trodden

troden vnder foote the worde of God & the powers of the worlde to come. And where he saith, there is left no sacrifice for them that sinne willingly after the knowledge of ỹ truth receiued, he doth not deny that Christ is a continuall sacrifice to purge the iniquities of the holy ones, which he sheweth in the whole Epistle: but he saith, that there remaineth no other whē it is once forsaken: and it is forsaken when ỹ truth of the Gospel is of set purpose renounced. 24 In that it seemeth very hard to som ỹ any at al are put away frō remission which flie to beseech gods mercy, is thus wiped away: Pardon is not denied to ỹᵉ that repent, but by the iust iudgement of god it is denied ỹ reprobate for their vnthākfulnes, ỹ they should at any time rise to repentance. Heb. 10. 14

Zac. 7. 12
Ezec. 18. 22

If on ỹ contrary they seeke that ỹ reprobate sometimes do ryse vnto ỹ Lord wᵗ howling & weeping, ỹ same is no true repentāce or inuocatiō, but only a miserable carefulnesse and horrible torment, which doth constraine them vnwillingly to God. 25 If on the other side, may be obiected that the wicked sometimes obteined

parrott by their feined repentance, and
God hath appointed, yet muste hee pu-
nishment that goe forwarde in hypocrisie
at any time, and vnderstande that the
iniquity of their fathers continually lyes
vpon them: and the same is done not so
much for their sakes, as for common ex-
ample, whereby the godly vnderstanding
are more easily encouraged to amend
their corrections of life, and their pride is
more grieuously condemned: that stub-
bornely kicke against the pricke.

1. Kings. 28. 29
Gen. 27. 18
Psal. 78. 36. 37

Cap. 4.

That all that the Sophisters babble in
their schooles of penance, is farre
from the purenesse of the Gospell,
where is entreated of confession and
satisfaction.

IEsus, in generall and in summe, hee
touched the doctrine of the schoole-
men. Chapter 5. Moreouer, hee exami-
neth all the partes thereof, Contrition,
Confession from the 4. to the 14.
Satisfaction, from the 15. to the 30.
The Sacrament of penitentiary absolu-

in the doctrine of repentaunce. For firſt they wrongfully deſine it: ſecondly, they falſely diuide it: thirdly, they rayſe Tragedies of light matters, and with troubleſome queſtions they entangle the mindes of the readers. Laſt of all, they entangle themſelues ſo with a certeyne ſaying of Hierome, that they can neuer winde themſelues out. Furthermore they vngodely betray their owne blindneſſe.

2 When they diuide repentance into contrition of hart, confeſſiõ of mouth, and ſatiſfaction of workes, and woulde haue remiſſion of ſinne to depend therof: Firſt it is proued that there can bee no ſuch contrition, as may deſerue vs pardon: ſecondly that ſuch contrition ought not to be layde vpon mens mindes, ſpecially to that end, that they ſhoulde not leaue of before they had payed the debt.

3 No man hath at any tyme bin holpen by ſuch contrition: yet he willingly acknowledgeth, and teacheth a certeyne fruitfulneſſe of contrition: but ſuch as may teach vs to hunger & thirſt after the mercy of Chriſt, but not ſuch

Mat.11.18
Esai.6.1
Luk.4.18

as may teach vs to discerne remission of sinnes by iust and full contrition, whiche no sinne did at any tyme discharge.

As touching confession, first he forsheth whether it be by Gods lawe or no, from the 4. to the 8. secondly he sheweth what the same is, to whiche wee haue deliuered in the worde of God, from the 9. to the 14. Lastly how godly and wel seasoned things they are, that they vsable about confession, frō ỹ 15. to the 24.

Gen.3.9
Mat.8.4
Luk.5.14
Deu.17.8
Heb.7.11

4 Concerning confession, there hath bin great strife betweene the Canonists and the Scholes Diuines, these affirming that confession is by Gods lawe, they denying. But the Diuines haue wickedly wrested the Scriptures, to drawe their arguments to confirme their errour: and the first is the place of the Lepers, whom Christ sent to ỹ priests, to whom that he may answer he sheweth the reason of that true saide, Christ sent that man that was healed of the leprosie to the Priest, not to confession, for he was not thereto appointed, but to be purged with the offring of sacrifice, that

the Priest might not rauill that hee did breake the lawe, but rather pronounce the miracles of Christ, ỳ he was healed. Mat.20.14 Mat.10.19 Iob.11.54

5 The secõd argument is also drawn from an Allegorie, that is, from that, where they say that the Lord commanded his Disciples, that when Lazarus was raised vp, they should vnbinde and lose him from his bonds: to this he answereth two waies, first, that it is more likely that Christe spake vnto ỳ Iewes then to the Disciples: secondly ỳ that Allegory cannot so much be drawne to confirme confession as to counsell vs, ỳ we be ready to forgiue them whome the Lord had acquited.

6 The third argument is drawne frõ authoritie, and from wordes spoken, to whom he seuerally answereth. First to the place of Mathewe in this wise. No maruell if they that would be baptised, did confesse their sins, for it was said before that Iohn preached ỳ Baptisme of repentance, & baptised in water to repentance: whõ should he haue baptised thẽ, but those that had cõfessed thẽselues sinners? Baptisme is a tokẽ of forgiuenes of sinnes, and who should bee admitted Mat.3.6 Iac.5.16

mitted to this token but sinners, and they that acknowledged themselues to be such, therefore they confessed their sins þ they might be baptized. Also here James saeth bid vs confesse one to another, he addeth, pray one for an other: he ioyneth together mutual confession, and mutuall prayer: therefore if we muste confesse to priests only, we muste also pray for priests only, and to thinke others be finally beholding to vs, but to let passe such trifles, the Apostles meaning is, that we shoulde laye our weaknesse one in an others bosom, to receiue mutuall counsell, mutuall compassion, mutuall comfort one of an other: then that we be naturally prone to þ weaknesse of our brethren, shoulde pray for them to the Lord.

Gal. 3. 22
Rom. 3. 9

7 Confession therefore whereof he speaketh, is not of the lawe of God, but although the vse thereof be very auncient, yet was it alwayes free, till the tyme of Innocent the third, who was about a thousand two hundred yeeres after Christe: but it is shewed what and how foolishe a lawe it was; but it

ble tyme the vse thereof was free: and afterward in the Church of Constantinople, was vtterly forbidde, by meanes of a Patriarche that playd the lubbye with a Dearne, vnder that pretexte and colour.

8 This kinde of confession did greatly displease Chrysostom, Wolt thou (sayth he) thy sinnes, that thou mayest woe them away: if thou be ashames to tell to any man thy sinnes that thou hast done, tell them daily in thy soule. I woe not say, confesse them to thy fellowe seruaunt, that may reproch thee: tell them to God that taketh care of them: confesse thy sinnes vpon thy bedde, that there thy conscience may daily recognise her euils. And againe he sayeth, I doe not leade thee into a stage of thy fellowlers, saunters. I doe not compell thee to disclose thy sins to men, repente and better thy conscience before God, lie in thy mourners to the Lorde the best Surgeon, and of the same of him: the doe to him that will reproch thee with nothing, but will most gently heale thee.

Hom. 2. in Psal. 37.

Hom. 4. de Lazar.

9 But as concerning that kynde of confession

cõfessiõ which is taught by the lawe of God, the old translator is worthy great reprehensiõ, because he hath so ofte turned confession in ỹ stead of praise. Moreouer, the scripture doth direct all men to God only, which will confesse their sins.

Psal.42.5
Dan.9.5
1.Ioh.1.9
2.Sam.12.13
Leu.16.19

10 The secrete confession which is done only to God, doeth easily bring the voluntary confession with men, if it be sincere, so often as either the same is profitable for Gods glorie, or for ỹ humbling of our selues. Such voluntary confession also before men, hath taken beginning from Gods ordinance.

Neh.1.7

11 There are two kindes of voluntary confession, the one publike, the other priuate. There are also two sorts of publike confession, the one ordinary, the other extraordinary. The vse of the last is, when we are afflicted with plague, warre, &c. the vse of the first is, when we haue in all holy assemblies in the feare of God,

Ier.3.16

12 There are also two formes of priuate confession, one, that is made for our owne sake: the other which is made for our neighbours sake. The vse of the first is, so often as any of the faythful is so troubled and afflicted with the feeling

of

of his sinnes, that he can neuer wynde him selfe out without the helpe of an o-ther. It is also meete that he freely chose some which that seeme most meet in the flock of the church (as are the ministers that for the most parte are iudged most meet) to whom he may confesse, and in whose bosome he may vnlode him selfe. 13 The other is, which is commō-ded to vs by Christ him self, to appease our neighbor, & to reconcile vn, if by any meanes he be hurt through our default: vnder this sort is cōtained their cōfessiō which haue sinned to the offence of the whole church. The other order or sorte of confession & scripture is vtterly ignorant of, & it is not our duetie to bind the cōsciences of the faythful to any bonde. 14 In these three kindes of confession (he speaketh of the publike, & two formes of priuate) the power of keies hath place: & what profit cōmeth therby to the confessors: but when we speake of keys, we must take heed that we dreame not of a certaine power, seuered from the preaching of the Gospell. 15 Now coming to the examining the false inuentiōs of the Romanists, first he briefly

Mat. 16. 19
Mat. 18. 18
Iob. 3. 23

Mat. 5. 23
2. Cor. 2. 8

Mat. 18. 19
Iob. 20. 23
Mat. 9. 2

briefly ſhewth what diſcretion of diſ-
ſelling they haue aſſigned till then: ſe-
condly, how many ways they ſay yea
themſelues to haue, and laſtly how they are
ſtirred, how cruelly they rage in words
that cannot yet to bind and to looſe, that
of all, to whom they all ſame is due,
to the publike and not to their owne
dare not expound theſe two words to binde
and to looſe, to forgiue ſinnes, and
which miniſters doe by preaching the
Goſpell, to all them that are penitent
into day for their ſinnes.

Mat.18.19
Iſai.43.11.25

16 Anſwering in ſeuen ſeuerall parti-
cularly to euery one, and firſt to the re-
ſellers of reckoning vp of all their ſins,
which by laſtiue they haue confeſſed, by
the words that the ſame is hard, as by no
meanes can be obſerued and kept. Da-
uid had alſo ſtanded vpon the enumeration
of his ſinnes, yet he cries out, who can
vnderſtand his errors. Lord cleanſe me
from my ſecret ſinnes, my vnquiet ſins
haue paſſed aboue my head, and lyke
a waighty burthen haue bene heauy
aboue my ſtrength. Truly he vnderſtood
how great was the depth of his ſinnes.

Mat.7.22
1.Cor.3.8

Pſal.19.12
Pſal.38.4

How

howe many were the sortes of our mis-
thetous doinges: howe many heades
this monster Hidra did beare, and how
long a tayle shee drew after her: he went
not about to reckon vp a registey of the,
but out of the depth of euils he cried vn-
to the Lord, I am ouerwhelmed, I am
buried, choked, the gates of Hell haue
compassed me, let thy hande draw me
out, which am drowned in the pit, and
am fainting and readie to dye.

18 He most elegantly describeth how
miserably their soules were vexed with
this butchery, that haue bene touched
with any feeling of God, and that two
wayes: First that that thing which
they most seuerely and rigorously doe
demaund, can by no meanes be brought
to passe. Moreouer the mitigations or
medicines which they apply, doe rather
increase the sorowes, than diminish them:
whether they require no other thing than
that euery one shoulde doe that which
lyeth in him, or graunt to the penitent
pardon for their negligence, so it be not
sole. Here let the readers consider how
possible it is to bring in account all the

1.Ioh.3.20

doings of an whole yeare, &c. It is a cõfirmation of the things that go before.

18 We shewed by two similitudes, for what cause some rested vpon so colde comfort: That the law is also vnmeet for two causes. Also what is the meete sure rule of confession, that is to say, in a briefe summe to cõfesse that the depth our iniquitie is such, as far passeth our vnderstanding: yet so, that we discusse also euery fault particularly as much as may be, and as shall seeme expedient, where otherwise they deny ỹ sins may be pardoned, is by no meanes to be graunted. The cõfirmation which they alledge, that iudgement may not be geuen vpon vnknowen things, he proueth to be weake two wayes.

Luk.18.13
Exo.18.21

19 Wee do not then vnworthily condemne auricular confession, so pestilent and so many waies hurtful to ỹ church in ỹ they attribute to it this profit, that shame should humble the sinner: ỹ it is otherwise we are taught by experience.

20 In that they alledge the power of keyes, it maketh nothing for them: first because they are not the Apostles successors:

reuers: secondly because they haue not Mat. 18.18
the holy Ghost, which is the only iudge
and gouernour of the keyes, which if
they had, they could not without choice
(as oftentymes they doe) lose ỹ which
the Lorde would haue bound, nor bind
that which he commandeth to be loosed.

21 In that they say they vsurpe po-
wer without knowledge, & define their
keyes to be the authorite of deserning,
and the power of execution: not profes-
sing knowledge, but to haue it as a rou-
lentour to good vse (that by this meanes
they may deliuer their boldnesse & rash-
nesse from hatred, because without dif-
ference they lose and vnbinde both by it
selfe (so obious) if it happen to bee as
though they should say they haue an i-
magination, power, and a friuolous dis-
posing. Now so euer peraduenture they
will deny that they otherwise limitte
Christ, saying then according to the me-
rits of him which is bound & loosed, but
contrariwise the messengers of the gospel,
haue a sure and certaine dispensation,
who being entrusted in the worde,

haue knowledge, whereby they may
1.Cor.6.9 vnderstand euery mans worthines as need
shall require. In this vnion the Church
pronounceth that fornicatours, aduou-
terers, &c. haue no parte in the kingdome
of heauen, which the same woorde the
Church loueth, whome it comforteth
being repentant.

22 If any man take exception, and
say, that the lawful ministers of Christ
shall be no lesse doubtful in their office,
because the absolution that hangeth vp-
on Faith shall alway remaine doubt-
full: And then that sinners them selues
shall haue either none or colde comfort,
because the minister him selfe, which is
no competent Iudge of their Faith, can-
not be assured of their absolution: the
answere is easie and in readinesse: Be-
cause we say not as they say, that our
grieues dependeth vpon the iudgement
or perion of the Priest: (which maketh
the Popish absolution doubtfull, and
many wayes perplexe) but vpon the
Faith of him whome we loke: neyther
Mat.9.29 do we professe any other remission, but
sacramentall:

of all more full entreatie of these things being referred to an other place; touching yet briefly touched certayne other of their errours. And first because they do preposterously draw to auricular confession, those things which are partly spoken of the preaching of the Gospell, and partly of excommunication: secondly all that they deny that it sufficeth to confesse sinnes, either to God only, or to laye men, vnlesse a Priest be the hearer of them: Thirdly, that albeit they rightly confesse (because absolution alway accompanieth repentance) there properly remaineth no bonde, when a man is touched with repentance (therefore the Priest doeth not then so much forgiue sinnes, as pronounce and declare them forgiuen) yet in the worde of declaring, they fully bring in a grosse errour, and they ouerthrow wholy their moderation by enioyning of penaltie and satisfaction.

A brief summe of that which hath hitherto of this pontificall confession.

Concerning to satisfaction, to which the scholemen assigne the third place in

their definition: first he sheweth what satisfaction is sayned of them: secondly he proueth that the same may easily be turned ouer, by setting of free remission of sinnes against it, chiefly as the scripture declareth it, that is to say, by the name of Christ only.

Esa.53.8
Esa.43.25
Act.10.43

26 That which contrarily they alledge that remission of sins and reconciliation were made at one tyme: when we are in Baptisme receiued into the fauour of God by Christe. That after Baptisme if we sinne, we must reyse againe by satisfactions. And ỳ the blood of Christ doeth nothing profite, but so farre as it is distributed by the keyes of the Churche, is by manifest authoritie of the scripture confuted.

1.Pet.1.24
1.Ioh.2.2

27 There are two thinges that here are to be taken heede of, first that Christ may haue his due honour kept vnto him whole and vndiminished: after ly, that the consciences being assured of the forgiuenesse of sin, may haue peace with God: first it is generally proued, that

that it is violated by the false imagination of satisfaction. Moreouer that also is taken away, wherin they trifle that thole places wherwith remissio of sins is affirmed, doe onely belong to yonglinges, not vnto them which longe haue beene nourished in the bosome of the Church.

Esai.53.4
Rom.8.3
Col.1.20

28 The distinction wherevnto they flye, y some sins are venial, some mortal and deadly, doth nothing help them: (neyther yet doeth it followe, that all sinnes are a lyke) seeing there is a greater heape of sinnes then may finde issue or passage to make satisfaction.

Rom.6.23
Eze.18.20
Rom.8.1
Pro.24.16

29 Their other distinction of forgiuing the faulte and not the penaltie, is ouercome and beaten downe by manifest testimonies of scripture and strong reasons.

Ier.31.31
Es.38.17
Psal.52.2
Ier.5.20

30 Hee prosecuteth the same argument in the former part of this section, proouing that Christ hath done nothing for vs, if yet punishement for sinne be required, in the laste parte, hee shutteth vpp the way agaynste them

I.Pet.2.24
Col.1.14
Oze.14.3

that hardly escape some other way by a distinction of eternall payne and temporall payne.

2. Sa. 12. 11
Dan. 4. 24
Pro. 16. 6
1. Pet. 4. 8
Luk. 7. 47

31 And so assenting to the testimonies of the scripture, wherby they think them selues armed, after their manifold diuisions set he layeth them together secondly going about to answere them, he sendeth before a sense of Gods iudgements: making two sortes therof, the one of reuengement, the other of chastisement. The sonne saith Chrysostom is beaten, and the seruaunt also is beaten: but the one is punished as a bond seruant, and the other is chastised as a free man, as a sonne needing correction. To the one his correction serueth, for paine and amendment, to the other for a scourge and punishment.

Iob. 3. 17
Heb. 12. 2
Psal. 118. 18
Ier. 10. 13
Abac. 3. 2

32 By consideration of both, he bringeth forth two distinctions, the first wherof he will haue to be, is, that wheresoeuer punishment is to reuenge, there showeth it self the wrath of God, which he alwayes holdeth from the Faythfull: contrariwise chastisement is both the blessing

blessing of God, and also bearethe infirmities of his holy body be continually by many places of scripture.

Esay.27.5
1.San.15.23
1.Cor.11.32
Esay.40.2

Againe whether it be that when the reprobate are stricken with the scourges of God, they do already taste a certaine manner beginning of future paines by his iudgement: but whether they are beaten with stripes of rodes, not that thereby they should be punished of God for their sins, but that they should thereby profite to amendment. Lastly he doubteth by the testimonies of the scriptures, and the fathers. Augustine teacheth that the paines wherewith we are chastised by God, are diuerslie to be considered: because to the holy ones, they are bartels and exercises after the forgeuenesse of their sinnes: to the reprobate they are without forgeuenesse, paines of wickednesse: Chrysostome saith, that God doth lay paine vpon vs not punishing our sinnes past: but correcting vs against time to come. Augustine saith, That which thou sufferest, that for which thou lamentest, is common to thee, and to paines eternall.

Lib.de pecca.merito ac remiss.1.Cap.33.&.34.

chisement, and no damnation, put not away the scourge, if thou wilt not be put away from the inheritance.

1.Pet.4.17 Ierem.25.29 Psal.88.17

34 First it is necessary that the faithfull be furnished with these thoughts in bitternes of afflictions, least they conceaue God angry, & against them. The curses of God are not onely eternall, but also temporal punishments.

35 He answereth to the places of Scripture in these three next sections, which they alledged for confirmation of their lie in the premises of the consideration of gods iudgements. And first as touching that place of Samuel he interpreteth that that correcting of Dauid was but a chastisement, whereby he and all others might bee made more ware, but not a paine to make a certaine recompence to GOD. All the absolutions in the scriptures are set out, as geuen freely, but there is no Satisfaction read of.

2.Sam.10.25

Ierem.5.3 Luke.18.14 Matth.9.2

36 As touching the seconde, thirde, fourth, and the fift, hee answereth to euery one seuerally. Daniell in his captiuitation where in hee counselleth Nabuchadnezer

Dani.4.24 Pro.16.6 Matt.23.35

nebuchadnezzar to redeeme his sinnes with righteousnesse, and his iniquities with pitying of the poore, his meaning was not to say that righteousnesse and mercy are satisfactorie appeasementes of GOD and redemptions of paines, but to referre this worde redeeming to men rather than to GOD. As if he shoulde haue saide, O king thou hast bled an vnrighteous and violent gouernment, thou hast oppressed the humble, thou hast spoiled the poore, thou hast harde and vniustly handeled the people for thy vniust exactions, for thy violence, and oppression, nowe render to them mercy and righteousnesse. Likewise Solomon saith, That with charitie the multitude of sinnes is couered, not before GOD, but among men themselues: he doth by way of comparison of contraries, compare the euils that growe of hatredes, with the fruites of Charitie. In such sense is the place of Peter to bee taken. But where he teacheth that sinne is purged with mercifulnesse and liberalitie, he doth not meane ther withal satisfaction

sion is made for sinne before the face of the Lord, with after the accustomed manner of the scriptures, he declareth that they shall finde him mercifull to them, that leaving their former vices and iniquities, doe turne to him by godlinesse and truth, and if he thould for the wrath of God to eth ceasse, & his iudgements rest upon vs ceasse from euill workes, neither doth he declare the cause of pardon, but the manner of true conuersion. The Prophetes doe declare that hypocrites doe in vaine please GOD with forged Ceremoniall shewes in steede of repentance, whereas it is vprightnesse of life, with the duelles of charity that delighteth him.

Heb. 13. 16
Matth. 23. 25
Luke. 11. 39

37 As concerning the last place, he shewed, that Christ did not make the loue of the woman the cause of remission, but a proofe and argument of the forgeuenesse of her sinnes, by that which followeth.

Luke. 7. 36

38 After he hath expounded the places of scripture, he commeth to the fathers, whom of many he confesseth to haue

probable and parable, which notwithstanding standing make nothing for the schoolmen doctours opinion.

39 Now they haue so spoken of Satisfactions, that it appeareth that satisfactions in their dayes, and repentance were appointed, not a recompence for God, but a testimony to the Church, that they were truely and hartely sorry for their former life. But Lombard and the rest now gathered out their Canonicall sentences out of some Patrons writings.

Cap. 5.

Of the supplyinges which they adde to satisfactions, as pardons & purgatorie.

Out of this doctrine of Satisfactions, doe flow indulgences & pardons, whereby they falsely imagine that they dispence the merites of Christ, mignat speaking to their own wealth, their own power, pleasure, fortune, and lucre.

Now the causes by reason whereof

of

of Scriptures, what pardons are by their owne warrant, that is, they are nothing els in very deede, than an vnmeet prophaning of Christes blood: for, howe coulde the blood of Christ be more vilely prophaned, than when it is denied to suffice the remission of sinnes, to reconciliation and satisfaction? vnlesse the want thereof, as being withered and wasted, shoulde be otherwise supplied and profited. This is Satans knockery to leade away the Christian people from the grace of God, from the life that is Christ, and to turne them from the true way of saluation.

Acts. 10.43
1. Iohn. 1.7
Heb. 10.14
Reue. 7.14

3 Both Leo Bishop of Rome, and Augustine haue wrote against such priuiledge. The confirmation is nought worth which they alleage: that is to say, that the Martyrs haue by their death done more to God, and deserued more then was needfull for themselues, and that they had remaining to great plentie of deseruings as did ouerflowe vnto an other: neither ought it great wonderfull to be superfluous. Leo saith, Although a great many of sinning saints hath

Leo. Epist. 81
Le. 16. 15

been

been precious in the sight of the Lorde, yet the killing of no innocent hath been the perpetuatio of the world. The righteous receaued, but gaue no crowines; and out of the valiantnesse of the faithfull, are grauen examples of patience, not gifts of righteousnes, for their deth were euery one singuler to themselues, and none of them did by his dye, pay the det of another, forasmuch as ther is one Lord Christ, in whom are all crucified, all dead, buried, and raised by a gaine.

As onely the sonne of god was made the sonne of man, to make vs with him the sonnes of God, so hee alone for vs hath taken vpon him punishment without euill deserunges, that we with him might without good deserunges obteine grace not due vnto vs. *Aug. lib. 4. ad Bonifa. Cap. 4.*

4 They very maliciously wrest the place of Paul, as is shewed out of Augustine & certaine other places, where the apostle saith, that he supplieth in his body thole things that wanted of the sufferings of Christ, he referreth not to any fault of suppliyng, to y ende of redemp- *Col. 1. 24*

tion

tion, satisfaction, and expiation: but to those afflictions wherwithal the members of Christ, that is to say, all the faithfull must bee exercised so long as they shalbe in the flesh, he saith therefore, that this remaineth of the sufferings of Christ, that he dayly suffereth in his members, the same that he once suffered in himselfe. Paul bouchsafeth to doe so much honour to rectify and account our afflictions his owne, where Paul speaketh these wordes: For the Church, he meaneth not for the redemption, for the reconciliation, or satisfaction of the Church, but for the edifying and profite of the Church, which immediatly after hee expoundeth in the verse following. August. saith, that the sufferings of Christ are in Christ only as the head, and both in Christ, and the Church as in the whole body: whereby Paul being one member saith, I supply in my body that which wanteth in the sufferings of Christ. Wherefore if thou whatsoever thou bee that hearest this, art one of the members of Christ, what soever thou sufferest of them that are not

2 Tim. 2. 10
2 Cor. 1. 6
Col. 1. 24

not the members of Christ, the same wanted in the suffering of Christ, not that any thing wāted in the sufferings of Christ as concerning all fulnesse of righteousnesse, saluation, and life, or that hee meant to adde any thing thereunto. Rom. 5. 14. Act. 13. 11.

5 The Pope ought not to enclose in Leade & Parchment, the grace of Iesus Christ, which the Lorde woulde haue distributed by the worde of the Gospell. And what hath been the beginning of indulgences. 2. Cor. 1

6 As concerning their Purgatorie, this it is, The satisfaction of the soules of men departed doe pay after their death, for their sins, we muste not agree to the which would haue passed ouer in silence for auoyding of contentiō, seeing it doeth enacuate and make voide the crosse of Christ. But it is certaine that the opinion of making satisfaction being ouerthrowne, Purgatorie is vtterly ouerthrowne by the rootes. The Lorde geueth not leaue to mans presumptuousnesse to breake into the secrete places of his iudgementes: and

Deut. 18. 12 hath seuerely forbidden men to enquire for the trueth at dead men.

Matth. 12. 32 Mark. 3. 28 Luke. 12. 10

7 He answereth to certaine places of scripture, whereby they goe about to establishe their Purgatorie. Where the Lorde speaketh of the fault of sinne, now what is that to their Purgatorie, forasmuch as by their opinion the paine is there suffered, of those sinnes which they confesse are forgeuen in this present life. But the Lorde meaning to cut of all hope of pardon from so haynous wickednesse, thought it enough to say, that it shoulde neuer bee forgeuen, but the more to amplifie it, hee vseth a diuision wherein he comprehendeth, both the iudgement that euery mans conscience feeleth in this present life, and the last iudgement, that shall be openly pronounced at the resurrectiō, as though hee shoulde haue saide, Beware yee of malicious rebellion, as of a most present damnation. For hee that of set purpose shall endeuour to quenche the light of the holy Ghost, shall not obtain pardon

pardō, neither in this life which is geuē to sinners for their conuersion, nor in the last day, when the Lambes shall be seuered by the Angell of GOD from the Goates, and the kingdome of heauen shal bee cleansed from all offences. As concerning ꝑ place of Matthew the fift it is euident that Christ ment there to shewe into howe many daungers and mischiefes they call them selues, that had rather obstinately pursue the extremitie of the Lawe, than deale according to equitie and right to the ende to exhorte his Disciples the more earnestly to agreement with equitie. Matth. 5. 25

3 Where Paul saith, that the things of heauen and earth, and Hell shall bowe to Christ, thereby is not ment the true godly worshipping, but that there is a dominion geuen to Christe whereby all creatures are to bee subdued, yea the very Deuill shall bee brought to acknowledge him their iudge with feare and trembling, like as

Paul expounded elsewhere. As for the Machabees it is not in the number of the holy bookes, and hee that thinketh best, confesseth that his writing needeth pardon, and sayth plainly, that they are not the Oracles of the holy Ghost, The writer of the Historie did not referre that which Iudas did, to be a price of redemption, but that they might be partakers of the eternall life, with the other faithfull that had died for their countrey and religion, this was not without superstition and preposterous zeale: But it is more folly to drawe a sacrifice of the lawe so farre as unto us perteineth forasmuch as we know that thinges doe ceasse by the comming of Christ, that then were in vse.

Rom. 14. 10. 11
Rom. 5. 15
2. Macha. 12. 43

9 They haue an invincible bulwark in Paul as they thinke, but easie to be battered: For Paul vseth a Metaphor when hee calleth the doctrines inuented by mens braines, wood, hey, and stubble, which so soone as they are cast into the fire, consume and waste, and cannot continue, like as those doctrines cannot continue when they come to be examined

1. Cor. 3. 12. 15.

ned. Therefore to follow the true cause of his Metaphor, and match the partes together with iust relation, hee calleth the trial of the holy Ghost fire, for euen as the nearer that golde and siluer are put into the fire, so muche the surer proofe haue they of their goodnesse and finesse: so the Lords trueth, the more exactly it is wayed with spirituall examination, so much the greater cõfirmation of credite it receiueth.

10 In that that they say, that it is an auncient vsage of the Church: it cãnot altogether be denied: yet the old fathers did it both without the worde of God, and to auoid reproch, and of a peruerse zeale, and an vnaduised lightnesse (least they shoulde differ from publike custome and common ignorance) and that which is sufficient to confute the thing it selfe, they did it not without great doubting: neither yet haue they done so, that by these their errours, they coulde defende either their doinges or sayinges: Finally many testimonies of the olde Fathers may bee alledged, which will manifestly subuert al those

prayers for the dead, which are in vse a-
mong vs. The rest hee letteth passe in
silence of set purpose.

From the 6. to the 10. Chapter.

Those things which hee disputeth of
in these next fiue Chapters, about the
life of mã, seeme to be heaped vp in this
order, that they may be referred to two
principall pointes: first that this one
thing be confessed of al men, that there
is no Christian man, which is not affec-
ted with a certaine singuler loue of
righteousnesse. Chap. 6. Moreouer, as
touching the rule wherein euery one
ought to frame his life, albeit the same
seeme to be conteined in the next Cap.
only, yet all the rest that followeth, be-
long vnto the same. For those 2. which
he teacheth to be performed of a Chri-
stian man, seeing so hard matters are so
louenly taken hold of, that in perform-
ing them, he confesseth there requi-
reth great patience, Chap. 7. For this
cause hee describeth the vtilitie of the
crosse, by a thing professed, Cap. 8. And
he calleth back to the meditatiõ of a life

to

to come, Cap. 9. And that which is not litle profitable to this matter, he openly sheweth how we should vse in this life the helpes therof, least by any meanes we offend therein, Chap. 10.

Cap. 6.

Of the life of a Christian man: And first by what arguments the scripture exhorteth vs therevnto.

GOing about to speake of the life of a Christian man, he sheweth in the very beginning for what cause he knitteth the same to the declaratiõ going before of regeneratiõ, ỹ is to say, because the marke of regeneration is such, that in the life of the faithfull there should appeare an agreement and consent, betwene the righteousnes of God, & their obedience, and so they should confirme the adoption, wherby they are receiued to be children: then also hee expounded in what order he will speake therof.

2 The instruction of our life standeth of two partes, as the scripture painteth it out to vs: the first is, ỹ the loue of righteousnesse be powred into our mindes.

The other that wee may haue a pre-
script rule, that may not suffer vs to
goe out of the way in following righte-
ousnesse. In cõmendation of righteous-
nesse, the scripture hath very many and
very good reasons, whereof seeing
some are generall, and some speciall,
hee describeth one generall heere two
wayes. First, we must be holy, because
God is holy: for when we were scatte-
red abroad like straying sheepe, and dis-
persed abrode in the maze of the world,
hee gathered vs togeather againe, to
ioine vs in one flocke with himselfe:
when wee heare mention made of our
ioyning together with God, let vs re-
member that holines must be ẏ bond.
He admonisheth vs also to the end wee
may be reckoned among the people of
God, that wee dwell in the holy citie of
Ierusalem, which as he hath hallowed
to himself, so it is not lawfull that ẏ be
unholily prophaned by ẏ vncleannes of
the inhabitants, bicause it is not mete
that ẏ sanctuary wherin he dwelleth,
should be like a stable ful of filthinesse.

Psalm. 35.8
Psal. 15.21.23

3 First, he setteth down the other ge-
nerall

nerall, that is to say, that we may bee made like to Christe: secondly, hee calleth to minde many speciall reasons, if the Lord hath by adoption made vs children, with this condition that our lyfe should resemble Christ, the bond of our adoption, or if we do not giue ouer in our selues to righteousnes, we doe not only with most wicked breach of allegeance depart from our Creator, but also forsweare him to be our Sauiour. Sith God hath shewed him self a Father vnto vs, we are worthie to be condemned of extreame vnthankfulnes, if we doe not shewe our selues to bee children: sith Christe hath cleansed vs, with the washing of his bloud, and hath made vs partakers of his clensing by baptisme, it is not seemely that wee shoulde bee spotted with newe filthinesse: sithe hee hath graffed vs into his bodie, we must carefully take heede that we sprinckle not any spot or blot vppon vs that are his members: sith he him selfe that is our head, is ascended into heauen, it behoueth vs, that laying away earthly affections, we do with all our heart aspire

Mal.1.6
Ephe.5.1
1.Ioh.3.1
Heb.10.29
1.Cor.6
Ioh.15.3
Col.3.
1.Cor.3

to heauē ward: sith the holy Ghost hath dedicated vs temples to God, we must endeuour that Gods glorie may be honourably set out by vs, and must not doe any thing whereby we may be prophaned with filthinesse of sinne: sith both our soule and our bodie are ordained to a heauenly incorruption, and an vnperishing Crowne, we must diligētly trauell that the same may be kept pure and vncorrupted vnto the day of the Lorde.

4 Those are not Christians, which doe sauour of nothing lesse in their lyfe and manners, then of Christ, yea, they reproch Christ wonderfully. Ephe. 4. 20

5 Neyther doeth he acknowledge thē for Christians onely, whose manners breath nothing but an absolute Gospel, (which notwithstanding is both to be wished and laboured for of euery one:) but all those which in pure simplicitie haue a desire diligently to proceede in the way of the Lord.

Cap. 7.

The sum of a Christiā life: where is entreated of the forsaking of our selues

The

The first degree is, that man shall depart from him selfe, and apply him selfe wholly to the obeying of God. Rom.12.2

This renuing of mind all the Philosophers were ignorant of, that they think that the gouernment of the minde is in all pointes most perfect. Rom.13.8 Ephe.4.22 Gal.1.20

2 Therevpon followeth that other, that we search not the thinges that are our owne, but those thinges which bee according to the will of the Lorde, and that make to the aduancement of his glorie: But where so euer the first degree doeth not goe before, there eyther most filthie vices doe raunge without shame: or els if there bee any spice of vertue, it is corrupted with peruerse desire of glorie.

3 Hee layeth a generall description thereof out of Paule, but such as more playnely he may diuide the whole into certayne speciall partes, Paule to lose our myndes from all snares, calleth vs backe to the hope of immortalitie, admonishyng vs not to striue in vayne, because as Christe hath once appeared the Redeemer, so at Tit.2.11

his

his last comming he shal shew the fruit of the saluation that he hath purchased, and thus hee driueth away the entisements that blinde vs, and make vs not to aspire as wee ought to the heauenly glorie: yea he teacheth that wee must trauell, as men being from home in this worlde, that the heauenly inheritance be not lost or fall away from vs.

Rom.12.20 Phi.2.3

4 The forsaking of our selues, which is the first part, doeth partly respect our neighbours, but chiefly God. But as concerning our neighbours it is harde: becaule it commaundeth chiefly two things of difficultie, that is to say, that we preferre them before vs in honour, that we faythfully employe our selues wholly to procure their commodities: here hefirst entreateth thereof.

1.Cor.4.7

5 And thē of the other, and by what arguments the Scripture doeth exhort vs to the same part of our office.

1.Cor.13.4 Heb.15.16

6 In performing these offices, first there is required patience, least we wax weary with well doing: and by what arguments the same may be brought to passe, that patiently we may honour

Gal.6.10 Luk.17.3 Mat.5.44

and

and loue others, although they eyther bee vnworthie or haue euill deserued of vs.

7 This is no mortificatiõ til we fulfil the dueties of charitie, although wee leaue none of them vndone, but doe it of a sincere affection of loue, for otherwise it is wont to happen that wee doe fill our dueties with arrogancie or with vpbrayding, or we subdue him whome we haue done good vnto: as bounde to vs, or hauing discharged one kinde of duetie, we thinke we are deliuered from the rest.

8 The denying of our selues, in as much as it respecteth God, doeth chiefly frame vs to quietnes of minde, and first in searching those things which belong to this present life: where we must resigne our selues and all that we haue to the will of the Lorde, and yelde him the affections of our heart to be tamed and subdued.

9 Thereupon it followeth, that neyther we seeke euill gaines to enrich vs, nor burn in immoderate desire of earthly thinges, nor yet to be troubled, if the Psal. 131

end

end and answere not to our desires.

10 Moreouer the quietnesse and sufferance which he hath spoken of, ought farther to be extended, that is to say, to all chaunces whereunto this present lyfe is subiect, for this is very necessarie.

Psal.79.12

Cap. 8.

Of the bearing of the Crosse, which is a part of the forsaking of our selues.

Every man ought to beare his owne crosse, that is, to prepare themselues to a harde, laborsome and vnquiet lyfe, and full of many and diuers kindes of incommodities. The heauenly Father taking beginning at Christ his only begotten Sonne, proceedeth with this order toward all his children. Therefore there commeth great comforte to vs, that we communicate with Christes passions.

Mat.16.24
Mat.3.17
Rom.8.2
Act.14.22
Phi.3.10

2 We haue neede for many causes to liue vnder continuall crosse: first that by this meanes the foolishe and dayne confidence of the flesh, be beaten down:

and

and that we be exercised to humilitie whereby we may the better resorte to Gods grace. Psal. 30.8

3 By which only he playnely sheweth howe much good is engendered. Rom. 5.3

4 Moreouer that our patience may be tried, and we instructed to obedience he briefly expoundeth both, we can vse no other obedience towarde him than that God hath giuen vs, which he maketh approued by witnesses, and to set forth the graces that he hath bestowed vpon his holy ones, that they should not lye idely hid within vs. And therefore in bringing forth into opē shew the strength of sufferaunce and constancie, wherewith he hath furnished his seruantes, it is sayde, that he tryeth their patience. Gen. 12 1. Pet. 1.7

5 And the better to perceiue how necessary this obedience is, he also layeth forth to be considered, howe wanton our flesshe is, to shake of the yoke of God so sone as it hath beene but a little whyle dayntily and wantonly handeled.

6 Thirdly,

1.Cor.11.8
Pro.3.11
Heb.12.8

6 Thirdly, God doth afflict vs to correct our faultes past, and to holde vs in lawfull obedience towardes him, least we bee condemned with the worlde.

Mat.5.10

7 Last of all, this is great comfort if wee suffer for righteousnes sake.

8 This kinde of crosse is chiefly proper to the faythfull. Therfore ought we willingly and gladly to receiue at the hande of God, neyther yet is such gladsomenesse to be required, which should take away all bitternes and feeling of sorow: but which may be ouercomme by valiantly resisting.

2.Cor.14.8
Mat.5.4
Lu.22.44

9 He setteth a description taken out of Paule, agaynst the vanitie of the Stoikes, and setteth forth the same by an example of Christ.

10 Least the good minds should therfore vtterly renounce the studie of patience, because they can not put of the naturall affection of sorowe, he more fully sheweth, that which before he lightly touched, what is the patience that is required of vs. The scripture giueth to the holie ones this praise of patience, when they are troubled with hardnesse of aduersitie,

uerſitie, that yet they be not ouercome nor throwne down with it: when they be ſo pricked with bitternesſe, that they be alſo delighted with ſpirituall ioye, when they be ſo diſtreſſed with griefe, that yet they receyue courage againe, beyng cheared with the comforte of God. Iob.21.15

11 By this which is ſpoken it appeareth what difference is betweene the philoſophicall and Chriſtianlike patience, the ſame bringeth no other reaſon but becauſe it muſt be ſo: but this doth depend vpon the cõſideratiõ of Gods will, that to ſuffer griefe in this life he acknowledgeth it to be iuſt & healthfull and therefore doeth take it patiently.

Cap. 9.

Of the meditation of the lyfe to come.

THis is the Lordes aduiſe when he exerciſeth vs with any croſſe to bid vs to the contempt of this preſent life: (which otherwiſe wold pleaſe vs more than meete) and thenceforth to ſtirre vs

vs to the meditation of a life to come, that we finding here nothing els but a trifle, may aspire to heauen for releasse of our labours.

2 Betweene these two there is no meane: either the earth must become vile vnto vs, or holde vs bounde with immoderat loue of it. Moreouer because it much auaileth vnto vs, greatly to esteeme of our selues, we must therefore be now and then called away, least we be bewitched with such allurements.

3 He lameth not such a contempt of this present life, which should ether breed hatred and ingratitude against God: for this life is of great estimation, as a singular gift of Gods goodnes.

4 This present life is so to be esteemed, that whatsoeuer we take from the wrongfull desire thereof, we ought to auoyde it to the desire of a better life: neither are we simply weary thereof, but when we make comparison with a better. Otherwise the place wherin the Lord hath placed vs, ought to long to be kept of vs, till he call vs away.

2. Cor. 5. 6
Rom. 7. 24
Phi. 1. 23

5 When we heare of the dissolution

qu vs.

be, it may quake naturall sense: but the same infirmity must so be ouercomme with the desire of a life to come, ✝ fayth shoulde compell vs earnestly to desire that, which nature feareth. And no man hath well profited in Christes Schole, but he that loketh for, with ioy, both the day of his death, and also resurrection, not only with wishing, but also with groning and sighing, as a thing moste worthy of all other to be loked for.

2.Cor.5.2. Rom.8.19. Tit.2.12. Luk.22.18

6 The cause being taken as well fro the consideration of this present lyfe, as of the life to come.

Rom.8.37. 1.Cor.15.18. Esai.25.18. Reu.7.17. 1.Thes.1.6. Psal.73.2.

Cap.10.

How we ought to vse this present lyfe, and the helpes thereof.

WHat is the right vse of earthly benefites, which is a thing not to be neglected in the framing an order of life. The same is described of ✝ Lord, when he teacheth that this life is a certaine pilgrimage, wherby we labour to the heauenly kingdome, for heerevpon it followeth, that so farre forth wee muste vse his benefites, eyther to our necessitie or to our pleasure,

that they may be rather helpefull, than hurtfull to our course: Here therefore to much seueritie on the one side, but on the other, vnbrideled lust must be taken heede of.

Psal.104.14 2 So God hath made all thinges for our commoditie, not only to prouide for our necessitie, but also for our delight and pleasure.

3 It is vnnaturall Philosophie then, which granteth no vse of his creatures, but a necessary vse. But on the other side, we must with no lesse diligēce prouide a stay for the lust of the flesh, which if it benot brought into order, ouerflowseth wout measure. To this brideling, Rom.13.14 first we must know that all things are made to this end, ỳ we should acknowledge the Authour, & giue him thanks, for his tender kindnes toward vs: neythar of which they can doe, which immoderately doe abuse these earthly benefites.

1.Cor.7.3 4 Secondly all these things ought so farre forth to be contemned, as shalbe expedient to the perpetuall and liuely meditation of the heauenly kingdome: but

but this is vtterly extinguished two wayes, by their ouermuche loue: firſt by immoderate vſing the things wherein they abound, becauſe by that meanes they make of helpes, lettes and impedimentes. There is great carefulneſſe of trimming the body, and as great carelesneſſe of vertue: for they that are carefull of the bodie, are vnmindful of their ſoule.

5 Moreouer by greeuouſly wanting, if they be abſent, or by immoderat deſiring: for this is a great hinderance to pietie. The ſcripture alſo tempereth the vſe of earthly things after another ſort, that is to ſay, whē it teacheth that they are ſo appointed for our vſe, that we ſhall render an account of them, & that to him who hath condemned all abuſe with his owne mouth. Phi 4.12

6 Laſt of all, the ſame alſo ſerueth to no ſmall purpoſe to iudge what is the right vſe of earthly things, becauſe the Lorde bindeth euery one of vs in all the doinges of his life to haue an eye to his calling, that we take nothing in hande raſhly or with a doubtful conſcience.

From the 11. Chapter to the 18.

These eight Chapters of iustificatio of Fayth, which followe, seeme to me, that they may most aptly be knit together in this order: that first he doeth affirme the thing it selfe, in the 11. but the foure which next followe, by destroying righteousnes by workes, doe confirme euery thing according to that order which euery one doeth shew in their cases: the twelfthe is of the discription of perfect righteousnes, 13. and from two thinges which are to be taken hed of, 14. of the consideration of the beginning and going forwarde of sanctification in the regenerate, 15. from two wicked affectes which alwayes accompany righteousnes of workes. The three other, doe beate downe, first the slaunders, than the argumentes of the aduersaries: first those which are drawne from the promises either of the law or the Gospel, 17. than those thinges whereby righteousnes of workes is gathered by promised reward. 18.

Cap. 11.

Cap. 11.

Of the iustification of Fayth, and first of the definition of the name and of the thing.

THere are three principall partes of this Chapter: for first he disputeth of the word, from the 1. to the 4: secondly, he beateth downe Osianders dotage of essentiall righteousnes, from the 5. to the 12. Last of all, against righteousnes of workes he setteth by righteousnes of Fayth, from the 13. to the 23.

1 After he hath briefly recited those thinges which are before spoken of regeneration, he commeth to the doctrine of iustification, the knowledge whereof he proueth to be very necessary for two causes.

2 But that we stumble not at the first entry, he sheweth what it is to be iustified, first before God, secondly by workes, thirdly by Fayth.

3 This his interpretation of the word he confirmeth by many testimonyes of Scripture: first where Luke sayeth, that the people when they had heard

Christ did iustifie God, & where Christ pronounceth that wisedome is iustified by her children, he doth not mean there that they doe giue righteousnes, which
1.Ioh.1.2.1.7 alway remaineth perfect with God, nor so make the doctrine of saluation righteous, which hath euer that of it self: but both those speeches serue to giue to God and his doctrine the praise that they deserue. When Christ reproueth y Pharisies that they iustifie themselues, he doeth not meane that they obtaine righteousnes by their boyng, but doe vainglorously seeke to the fame of righteousnesse whereof they be voyde. Where
Luk.16.15 are not onely called wicked doers, that are guilty in their consciences of any wicked doing, but also they that come in daunger of iudgement of condemnation: for when Barlabe saieth that thee and Salomon shal be wicked doers, thee doth not therin acknowledge any offence, but complaineth that thee and her sonne shalbe put to shame to be numbred among the reprobate and condemned. Whereas Paul saieth, y God iustifieth, it is ment y he imputeth righteous-
Gal.3.8 nes

nes by faith. And where he saith, that he iustifieth the wicked man, it is ment that by the benefite of faith, he deliuereth and maketh them free from damnation, which their wickednesse deserued, as Paule concludeth in an other place.

Acts.13.38
Luke.18.12

4 Moreouer he applieth the thing it selfe to the same end of Paul, where he expresseth iustification by the name of acceptation.

Eph.1.5
Rom.3.24
2.Cor.5.18

5 As concerning Osianders dotage, he proueth that his foundation is, in that he peruersly did interprete certaine places of the Union that is betweene Christ and vs, that is to say, mingling an essential union: as though the essence of Christe were mingled with ours, which is false: hereupon it commeth to passe that Christ is to vs righteousnes, not in respect, as his righteousnes is ours by faith, but because Christ is the eternal God, the fountain of righteousnesse, and the very righteousnesse of God, imagining that wee are substantially righteous in God: as well by essence as by qualitie powred

but to be moreouer that not only Christ, but also his father, and the holy Ghost, dwelleth in vs, by a certaine substantiall mixture, as though GOD should make vs a part of himselfe.

This dotage is more wicked and pernicious, then may with silence, bee passed ouer. For from thence proceedeth those two, first, to be iustified is not one thing to be reconciled to GOD with free pardon, but also to be righteous. y righteousnesse be not a free imputation, but wholnesse and vprightnesse, which the substance of God remaining in vs doth breath into vs, the other, that Christ is not our righteousnesse, in respect that being a Priest, he had with satisfaction purging sinnes, appeased his father towards vs, but in respect that he is the eternall God and Life. The first of these that Osiander may proue hee doth alledge a reason (which by a most fitte similitude is wiped away) and also manifestly corrupteth certaine places of scripture.

1. Cor. 1. 30
Rom. 4. 5

That which hee obiecteth shall follow by our doctrine, that the power of iustifi-

iustifying should be of it selfe in faith, by his merites may be wiped away. As that he saith, that faith is Christ, it is a wrested figure, and not be admitted for faith, which only is the instrument to receive righteousnesse is vainly mingled with Christ, which is the materiall cause, and only author and minister of so great a benefite.

8 As concerning the proofe of that other, he contendeth, that the inward worde is so of vs to be receaued by the ministration of the outward worde, that he may driue vs from the person of the Mediator, to his eternall diuinitie: and seing Christe is both God and man, he would haue him righteousnes to vs, in respect of his diuine & humane nature, which is refuted: for if this belong properly to the Godhead, then it shal not be peculiar to Christ, but common with the Father and the holy Ghost, forasmuche as there is not one righteousnesse of the one, & an other of the other, and that which is naturally of eternitie, is not conuenietly saide to be made to vs. Therefore properly

it

it belongeth to the person of the mediatour. Whereas Osiander braggeth of a place of Jeremie, that the Lorde Iehouah shalbee our righteousnesse, hee can get nothing by that, but that Christe which is righteousnesse, is God openly shewed in the flesh. In an other place, where it is said, that God purchased to himselfe the Church with his blood, it cannot thereby bee gathered, that the blood wherewith sinnes are purged, was divine, or of the nature of Godhead. Christ then was made righteousnesse, when he did put on the forme of a servant: he did iustifie vs, when he shewed himself obedient to his father, & therfore doth not this according to his nature of Godhead, but according to the office of dispensation, committed vnto him. For although God alone is the fountaine of righteousnes, and we be made righteous by no other mean, but by the partaking of him, yet because wee are by vnhappy disagreement, estranged from his righteousnesse, we must needs come vnto this lower remedy, that Christ may iustifie vs, with the force of

Iere. 23. 6

Act. 20. 28

his

his death and resurrection.

9 If he obiect, that this is a worke of such excellencie, that it is aboue the nature of man, & therfore cānot be ascribed, but to the nature of God: this also he plainly sheweth of how little waight it is, and howe maliciously he contendeth, that the righteousnesse of God can be nothing else, but his essentiall righteousnesse, which Paule denieth, and Christe himselfe when hee meaneth to seale the righteousnesse and saluation, to which he hath brought vs, setteth before vs an assured pledge therof in his flesh, he doeth in deede call himselfe the liuely bread, but expressing the maner hare he addeth, that his flesh is very meate, and his blood is very drinke: which maner of teaching is seene in the sacrament, which although they direct our faith to whole Christ, and not to halfe Christ, yet they doe therewithall teach, that the matter of righteousnes and saluation remaineth in his flesh, not in that he is onely man, hee either iustifieth or quickeneth of himselfe, but because it pleased God to shew openly

Rom. 5. 19

Ioh. 6. 51. 55

in

in the Mediator that which was hidden & incõprehensible in himselfe, wherfore Christ is as it were a Fountaine set open for vs, out of which we may draw that which otherwise should without fruite lye hidden in that close and deepe spring that riseth vp vnto vs in the person of the Mediatour.

10 Yet he confesseth that wee want this incomparable benefite, till Christ be made ours: where also he sheweth what this vnion should be truely a notable and an effectuall vnion; but mystically not essentiall. Then he sheweth to what end Osiander requireth so importunately essentiall righteousnesse and essential habitatiõ of Christ in vs, that is to say, first, to obteine that God hath powred himself into vs by a grosse mixture (and that to establish a carnall feeding of Christe in the Sacrament) moreouer to wyn that God hath really breath his righteousnesse into vs, whereby we may bee really righteous with him. Through Christ saith Peter are geuen the precious and most great promises that we should be made par-

takers

takers of the nature of GOD: As though we were now such as the God-hell promiseth, that wee shalbe at the last comming of Christ. 2. Pet. 1.4 1. Iohn. 3.1

11. 12 He seuerally wipeth away all the reasons wherewith he laboureth to ouercome this: and the obiections wherewith he endeuoureth against the truth that we are not iustified by free imputation, which the Apostle plainly affirmeth, his first obiection is this, that Christ is made wisedom, which belongeth to none, but to the eternall Worde, Therefore Christ in that he is man, is not wisedome. But the answere is, that the onely begotten Sonne of God was in deede his eternall wisdome, but the name is of Paul diuerly geuen, because all the treasures of wisdome and knowledge are laide vp in him: that therefore which he had with his father, he distributeth vnto vs: and so that which Paul saith is not referred to the essence of the Sonne of God, but to our vse, & is rightly applied to Christ his nature of manhood, because although he ioined alwaye in the beginnings before that he 2. Cor. 5.19 Rom. 4.7 Psalm. 32.1 Gal. 3.18 Exod. 21.9 Col. 2.3 Iohn. 8.12

did

did put on flesh, yet it was a hidden light, till the same Christ came forth in the nature of man: the shining Sun of righteousnesse, which therefore calleth himselfe the light of the world. It is foolishly obiected that the power of iustifying is farre above both Angels and men, forasmuch as this hangeth not vpon the worthinesse of any creature, but vpon the ordinance of God, for Angels can prevaile nothing to satisfie God that are not thereunto appointed, but that belongeth to Christ being man: albeit Christ is called Col. 1. 18. Author of life, in respect that he suffered death, to destroy him that had the power of death, yet the honour is not taken away from whole Christ, as he was openly shewed God in the flesh, but a distinction onely made how the righteousnesse of God is conueied vnto vs, that we may inioye it. Neither do we denie that, which is openly geuen vs in Christ, to proceede from the secret grace and power of God, and the righteousnes which Christ geueth, to be the righteousnesse of God, that proceedeth

Heb. 2. 14

Phil. 3. 15

from

from God: but we hold this, that we haue righteousnes and life in the death and resurrection of Christ: and we hold thus also, that God worketh in vs both to will and performe, and fourmeth with his spirite vnto holynesse of life and righteousnesse: but he doth not this by himselfe, and immediately, but by the hande of his sonne, with whom he hath left all the fulnesse of his holy spirite, that with his abundant store he wonly supply the need of his members. And although righteousnesse come vnto vs out of the secrete fountaine of the Godhead, yet it followeth not ỳ Christ which sanctified himselfe in the flesh, for our sakes was righteousnesse vnto vs according to his nature of Godhead. *Iohn. 17. 19*

In redeeming the Churche, Esay saith, God did put on his righteousnesse as a harnesse, but hee did it, not to spoile Christ of his armour which hee had geuen him to make him no perfect redeemer: but the Prophet ment nothing els but that God borrowed nothing out of himselfe, nor was holpen by any aide to redeeme vs. *Esay. 59. 17. Rom. 3. 25*

13 And so continuing to other that imagine righteousnesse to bee made of faith and workes, he sheweth that the righteousnesse of faith and workes doe so differ among themselues, that when the one is established, the other must needes be ouerthrowne.

Phil.3.3
Rom.2.4

14 The subtill shift that the sophisters thinke they haue, when they attribute this to those workes only, which are done of those that are regenerate, but not to those workes which men doe not yet regenerated without the grace of Christ is nothing worth.

Gal.3.11

15 The schoole men are more grosse which teache that man is iustified not by imputation of free righteousnes, but by the holy Ghost helping to the endeauour of holinesse.

16 The scripture when it speaketh of iustification of faith, doth leade us to a far other ende, that is to say, that turning away from the loking after our owne workes, we should only looke into the mercy of God, and perfection of Christ.

17.18 And the better to shewe [illegible] he

he alledgeth two places out of Paule to make for his purpose. Rom. 10. 3 Gal. 3. 18

19 Therupon he concludeth that we are iustified by faith only, although this word Only be no where in the scripture to be found, and it is a foolish shift, that they say Paul doth onely exclude Ceremoniall workes, as though life had ben promised to the keepers of Ceremonies only: and a curse threatened only to the breakers of them. Rom. 4. 2 Gal. 3. 10

20 In what sense workes are counted worthie the title and rewarde of righteousnesse; and yet come not into account of iustification. And although we obtaine righteousnesse, not with a faithe, but with a true faith, which worketh through loue, yet it worketh not righteousnesse by charitie. Gal. 3. 17 Rom. 4. 4

21 The righteousnesse of faith is reconciliation with GOD; and therefore it consisteth upon onely remission of sinnes. Esai. 59. 2 Rom. 5. 8

22 What is proued both by the testimonie of the Scripture, and of the Fathers. Augustine saith, The righteousnesse of the Saints in this world stādeth 2. Cor. 5. 19. 21 Rom. 4. 6 August. de ciuit. Dei, cap. 27

rather in forgeuenes of sinnes, then in perfection of vertues. Bernard saith, Not to sinne, is the righteousnesse of God: and the righteousnesse of man, is the mercifull kindnesse of God.

Bernar. in Cant. Ser. 22

23 Hereupon followeth that also, that man is not therefore iustified by faith, bicause the same doth take part of the spirite of God, but because he apprehendeth the righteousnesse of Christ: as Jacob hauing not of him selfe deserued the preheminence of the first begotten sonne, hid him selfe in the apparrell of his brother; and being clothed with his brothers Coate, that sauoured of a most sweete smell, he crept into the fauour of his father, and receiued the blessing to his owne commoditie, vnder the person of another: so doe we lie hidden vnder the precious pureneſse of Christ our elder brother, that we may get a testimony of righteousnesse in the sight of God. Ambrose saith, that whereas Isaac smelt the sauour of the garments, peraduenture this is ment therby, that we are not iustified by workes, but by faith: bicause the lightnesse him-

2. Cor. 5. 21
Rom. 5. 19

Lib. 2. de Iacob & vita beata.

derely

dereth workes, but the brightnesse of faith which meriteth forgeuenesse of sinnes, ouershadoweth the errour of deedes: and truely so it is, that we may appeare before God vnto saluation, it is necessary for vs to smell sweetely with his odour, and to haue our faultes couered and buried with his perfection.

Cap. 12.

That to the ende we may be fully persuaded of the free iustification, wee must lift vp our minds to the iudgement seate of God.

HE speaketh not heere of a worldly iudiciall court, but of a heauenly iudgement seat, before ỹ which nothing is acceptable, vnlesse it be in all points whole and perfect. *Esay.* 33.14 *Psalm.* 130.3 *Iob.* 4.17 *Deut.* 27.26

2 It is easie truely, while the comparison stayeth on men, that euery man shoulde thinke he hath that which other men ought to contemne. But when we rise to haue respect vnto GOD, then sodenly that confidence falleth to the

grounde, & continueth to naught, which he sheweth by a similitude, and certain places of Scripture. In the same sale altogether is our soule in respect of god, as mans body is in respect of heauen: The sight of the eye so long as it continueth in viewing things that lie neere vnto it, doeth shewe of what pearsing force it is: but if it once be directed vp to the Sonne, then being daseled, and dulled, with the great brightnesse thereof, it feeleth no lesse feeblenesse of it selfe in beholding of the Sonne, then it perceaued strength in beholding inferiour thinges.

Luke. 16. 15
Psalm. 43. 2
Iob. 9. 8

3 And out of the Fathers, but chiefly out of Augustin & Bernard: Augustin saith, All they which grone vnder this burden of corruptible flesh, and in this weakenesse of life, haue this only hope, that we haue one Mediator Iesus Christ the righteous, & he is the appeasement for our sinnes. Bernard saith, Where is safe and stedfast rest and assurednesse for the weake, but in the wounds of our Sauiour? and so muche the surer I dwell therein, as hee is mightier

Ad. Boni. lib. 3 Cap. 5

Super Cant. Ser. 61.

to

to saue. The worlde rageth, the body burdeneth, the Deuill lieth in waite: I fall not, because I am builded vppon a sure rocke. I haue sinned a greeuous sinne, my conscience is troubled, but it shall not be ouer troubled, because I shall remember the woundes of the Lorde. Therefore my merite is the Lordes taking of mercy, I am not vtterly without merit, so long as he is not without mercies. Shall I sing my own righteousnesse? Lorde I will remember only thy righteousnesse, for he is made vnto me, the righteousnesse of God. Againe he saith, Why should the Church be carefull of merites which hath a surer and safer way to glory vpon the purpose of God: So there is no cause why thou shouldest aske by what merites we hope for good thinges, specially, when the Lorde saith, I will doe it, not for your sakes, but for mine own sake. *Ser. 13. in Cant.* *Ezec. 36. 22. 32*

4. 5 There is no sanctuary of safetie wherein the consciences may quietly rest them, vnlesse they haue to do with ỹ iudgemẽt of god, but because our hy- *1. Cor. 4. 3* *Iob. 15. 16*

Esay.35.6
1.Pet.5.5

potentie is such, that until we come vnto it, we stroke and flatter our selues through an outwarde shewe of righteousnesse, and examine not the vncleannesse of our heart with equall ballance.

Psalm.18.27
Soph.3.11
Esay.66.2

6 And this is at length true humilitie, as by certaine testimonies is proued.

7 And is declared by the example of the Publicane.

Luke.18.13
Matth.11.28

8 Arrogancie and carelesnesse ought therefore to depart from vs, because euery man so much hindereth his receiuing of the liberalitie of God, as he resteth in himselfe.

*Cap.*13.

That there are two thinges to be marked in free iustification.

Rom.3.25
Exe.20.42
Ioue.9.13

THe first of them that is to be marked in free iustification, is this truely, that the Lorde haue his glorie remaine vndiminished, and as it were, wholy and perfectly maintened: for this is due vnto him of good right.

2 But

2. But they are all deceiued in this point, that glorie in them selues, and no man can challenge to him self any iotte of righteousnesse which hee doeth not wrongfully plucke from the glorie of Gods righteousnes. Rom. 2. 19. Rom. 3. 26. Ephe. 12. 8.

3 The second is, that there should be peaceable quietnesse before God in our consciences, but the same can be sought for by no righteousnes of workes, nor by no other meane than by free righteousnes: first otherwise Fayth is made voyde. Pro. 20. 9. Rom. 4. 14.

4 Moreouer the promise is voide, if the fulfilling thereof doe hang vpon our deseruing, as by that other reason it is taken away, that is to say, if thou take away Fayth: for if Fayth bee fallen, there shall remaine no force for the promise; but if Fayth stande, the promise also is abundantly confirmed: first hee proueth this out of Augustine: Augustine sayeth, that Christ shall raigne for euer in his seruantes, God hath promised, God hath sayde it, and if that be not enough, God hath sworne it: therefore forasmuch as the promise is stablished, Psal. 119. 76. In Psal. 8. Tom. Priore.

not according to our deseruings, but according to his mercy, no man ought to speake fearefully of that of which he can not doubt. Bernard sayth, that the Disciples of Christ say, who can be saued? but he answered: this is impossible with men: but it is not impossible with God. This is our confidence, this is our only comforte, this is the whole grounde of our hope, but being assured of the possibilitie, what say we of his will? who knoweth whether he be worthy of loue or hatred? who hath knowne the Lordes meaning? or who hath bene his counsellour? Here now Faith must of necessitie help vs, here must his truth succour vs, that that which is hidden from vs, may be reuealed by the spirite, & his spirite testifying it, may persuade our heartes that we are the Sonnes of God.

Eccle. 9. 1.
1. Cor. 2. 16

Rom. 8. 16
Zach. 3. 9
Esai. 9. 6
Ephe. 2. 14
Rom. 5. 1

5 Moreouer out of Paule, where also he declareth this selfe same thing by a contrary, that is to say, that we are not therefore iust, because being regenerate, we liue spiritually, because our regeneration is alwayes imperfect in

Rom. 8. 35

this

this flesh: but faith as touching iustification, is a thing meere passiue, and it bringeth nothing of our owne to the recouering of Gods fauour, but receiueth of Christ that which we want. *Psal.25.23. Gal.4.6*

Cap. 14.

What is the beginning of iustification, and the continuall proceeding thereof.

TO the intent ỹ these things which are spoke may ỹ better be vnderstood, he taketh in hand to discusse what righteousnes may be in ỹ whole course of mans lyfe, and he diuideth all men in to foure partes, and entreateth seuerally of euery one: of the first, frō the first to the first: of the second and third, iointly, in the 7. and 8: of the fourth, from the 9. to the 21.

1 The first of them is, that they that are endued with no knowledge of God, are drowned in idolatry, in thē is found no sparks of godnes, from the crowne of the head to the sole of the foote: The outwarde shewe also of godlinesse, *Ier.17.9 Gen.8.21*

is

is of no price and estimation before God.

2 There is great differēce betweene some of a better note, & other some most lamentable: they are also the giftes of God whatsoeuer excellent giftes appeare in the vnbeléeuers, and God blesseth them with the blessinges of this present lyfe, that among men doe folow vertue.

3 What so euer is done of the vnbeléeuers, although it séeme laudable, is yet for two causes corrupted, that is to say, by impuritie of heart: and because they despise the right end, Augustine sayeth, that all they that are strangers from the true religion of the one God, how so euer they be counted worthie of admiration for opinion of vertue, are not only worthie of no rewarde, but rather are worthy of punishment, because they doe with defiling of their heart, bespot the pure good thinges of God. For though they be instrumentes of God, to preserue the fellowship of men, with iustice, continencie, temperancie of mind, boldnesse and sobernesse, yet they doe very

Lib. 4. cont. Iulianum.

very euilly execute theſe good workes of God, becauſe they are reſtrained frō euil doing, not by ſincere loue of goodneſſe, but either by only ambition, or by loue of themſelues, or by ſome other crooked affection.

4 Which thing alſo he otherwiſe ſheweth, firſt becauſe they haue not Chriſt. Saint Iohn ſayeth, that there is no life without the ſonne of God: who ſo haue no part in Chriſt, what manner of men ſo euer they be, what ſo euer they doe or goe about, yet they run forwarde with their whole courſe into deſtruction, and the iudgement of eternall death. Auguſtine ſayeth, Our religion diſcerneth the righteous from the vnrighteous, not by lawe of workes, but by the very lawe of Fayth: without which, thoſe that ſeeme good workes, are turned into ſins. 1. Iob. 5. 12.

Aug. ad Boniface. in Cap. 5. Heb. 11. 6.

5 Moreouer, by wonderfull ſetting the grace of God directly againſt the natural ſtate of man, that is to ſay, firſt becauſe we are dead: ſecondly, becauſe we are nothing, till being lightened with his grace, we be rayſed, and as it were made a newe creature.

Iob. 5. 25. Iob. 41. 2. Ephe. 2. 10. 1. Tim. 1. 9 Rom. 11. 6.

6 Laſt

6 Last of all, (albeit he feare leaste he should do wrong to the mercies of God, which doeth so carefully travell in proouing of this thing, as though it were doubtful & darke) by the testimony of Esai, and a most strong reason: and that to take away the errour of the common people: who although hee confesse that no mã hath deserued, that Christ should perfourme our redemptiõ, yet that they may enter into possession of redemption, they thinke they are holpen by their good workes. Seeing there is no righteousnes at all, but that which is acceptable to God, what acceptable thing can there proceede from his enemyes, whome he wholly abhorreth with all their doings? And most certayne it is, if we are deadly and professed enemyes of God, till being iustified, we are receiued into friendship, then if iustification be the beginning of loue, what righteousnes of workes can goe before?

Es.59.15
Rom.5.6.
Col.1.2.
1.Cor.6.11
1.Pet.1.2

7 Those whõ he had diuided into the next three partes, they truely which beginning at Sacramentes, proouing God in their deedes by the vncleannes of life,

whome

whom they confessed in mouth are only in name Christians, & they which hyde the wickednes of the hypocrisie of y hart with baine shewes, he putteth both vnder this reason: No holy thing vndoubtedly commeth from them, but vtterly damnable, first out of Haggee. *Hag.2.12.*

& Moreouer out of Esai & Augustine, who sayeth, That fauour with God is not procured to any person by workes, but contrariwise, that workes do then please, and neuer til then, when the person hath first founde grace in the sight of God. *Esai.1.14. Pro.15.8.*

9 Comming to the fourth place, that is to say, of them which being regenerate by the holy Ghost doe meditat true holines, he confesseth that they do walk in the way of the Lorde by the guiding of the holy Ghost, yet there commeth nothing so perfect from them, which is not sprinckled & corrupted with some rottennes of the flesche, especially when they haue to deale with the iudgementes of God. *I.Kin.8.9.*

Moreouer, although it might be that wee shoulde haue some absolute pure

pure and perfect workes, yet one blame is enough to blotte and deface out all remembrance of the former righteousnes: and therefore we can be iustified by no meanes by our workes.

Deu. 18.24. Iam. 2.10.

11 Last of all, the Scripture beeth manifestly teach that the faythful, how so euer they excell in good workes, are iustified by only Fayth, and free remission of righteousnes.

Rom. 4.13. Hab. 4.7. Rom. 4.7.

12 The starting hole, wherewith the scholemen seeke to escape by, when they say that good workes are not by ourowne worthines in themselues of so great value, that they be sufficient to purchase righteousnes, but this, that they be of so great value, is of grace accepting them as ordained.

13 Good workes of their own selues make vs acceptable and pleasing to God: for it is proper to Christ only. And by so much more are they vncertain in those things which they teach, about meriting satisfaction: for, by the workes of satisfaction, because satisfactions being once take away, those things must needes fall downe.

Leuit. 18.5. Gen. 3.17. Phi. 3.13.

14 Moreouer

14 Moreouer because that saying of Christ doeth betoken farre otherwise, When you haue done all, &c. Luk. 17.10

15 He sheweth ỹ the obiection which they take out of Paule, that among the Corinthians he did of his own will yelo of his right, which otherwise hæ might haue vsed, if he had would, maketh nothing for them: first by enterpreting the place, secondly by a generall doctrine taken out of Chrysostome, That all our workes are due to the Lord, euen as the possessions of bondmen: thirdly, that their supererogations are nothing els but vaine trifles. Lu. 17.9. Esai. 1.12

16 In this behalfe there are chiefly two pestilences to be driuen out of our mindes: that we put no affiance in the righteousnes of workes, and that we ascribe no glory to them: but whē our affiance is driuē away, al glory also must necessarily depart. Psal. 143.2 Iob. 10.15

17 It is seuerally shewed, that in the foure kindes of causes, none doth accord with workes in the establishing of our saluation: but the cause of procuring the eternall life to vs, is ỹ mercy of the

heauenly Father, and his free loue to-
Iob.3.16. ward vs. The materiall cause is Christ
Rom.3.23.24. with his obedience, by which he hath
purchased righteousnes to vs, ỹ formall
or instrumental cause is Faith, and the
finall cause is ỹ shewing of ỹ righteous-
nes of God, & the praise of his goodnesse.

18 He taketh away two obiections
that may be obiected: first that holy men
doe oftentimes strengthen and comfort
themselues with remembrance of their
owne innocency and vprightnes, & some-
time also forbeare not to repose of it:
which although it may two wayes bee
done, yet it maketh nothing for them, &
first seeing the godly ones doe not this,
to rest vpon the affiance of workes, and
to derogate any thing from free iustifi-
cation.

19 Moreouer bicause they do nothing
Gen.24.10. but by the fruites of their vocation, call
Pro.14.16. to minde ỹ they are adopted of the Lord,
2.Kin.20.4. Ephe.3.18. into the place of children.

20 Therefore he concludeth that they
attribute nothing to their deserts: nor
derogate any thing from the free right-
eousnes which they obtaine in Christ,

which

which also he sheweth by a notable example of Augustine, which is this: I do not say to the Lorde, despise not the workes of my handes, or I haue sought the Lord with my hands, and haue not bin deceiued. But I doe not commend the works of my hands: for I feare least when thou hast loked vpon them, thou shalt finde more sins then merits. Only this I say, this I aske, this I desire, Despise not the workes of thy handes, behold in me thy worke, not mine: for if thou beholdest mine, thou damnest me: if thou beholdest thine, thou crownest me: for whatsoeuer good workes I haue, they are of thee.

21 The other, y the Scripture sheweth, that the good workes of the faithfull are cauſes why the Lorde doeth good to them, that are cauſes truely, but inferiour cauſes, and thole thinges which depend of free iustification, are not against it. Moreouer, in thele speeches he rather noted the order, then the cauſe.

Rom. 8. 1.
Rom. 6. 14.

Cap. 15.

That those thinges that are commonly boasted concerning the merites of workes, doe ouerthrow as well the praise of God in giuing of righteousnes, as also the assurednes in giuing of saluation.

After he hath shewed that workes are not auaileable to iustificatiō, he now setteth to be discussed whether they deserue fauour in God or no.

2. The name of merite was euill applied to workes by the old fathers, yet they had a godly meaning, as appeareth by Augustine, Chrysostome & Bernard. Augustine sayeth, when man seeth that what so euer good he hath, he hath it not from him selfe, but from his God: he seeth that al that which is praised in him is not of his owne merites, but of the mercy of God.

Psal.88. Ier.36.31.

3. Good workes doe both please God, and are praisable to the doers of them, that they may receiue for rewarde the most large benifits of God, not because they so deserue, but because the goodnes

of

of God hath of it selfe appointed this prize vnto them: as that which belongeth good workes and their commendations vpō vs, that they may neuertheles seeme after a certain maner to remaine with him.

4 How two places must be vnderstood which ỹ Papists abuse, to cōfirm their error: and except they take that sense, they offend two waies against the common doctrine of the Scripture, the verie wordes of Ecclesiasticus are these: Eccle. 16.14. Heb. 13.16
πᾶσαν ἐλεημοσύνην ποιήσει τόπον, ἕκαστος κατὰ τὰ ἔργα αὐτοῦ ἐνέξεται. Hee shal make place to euery mercy: and euery man shal liue according to his workes. In the wordes of the Apostle is nothing els, but that such sacrifices do please and are acceptable to god. And albeit Christ Mat. 25.21. Esai. 55.1. sayeth, that to him that hath, shal be giuen: and that the faithful seruant shall be set ouer many thinges, that hath bin faithfull ouer litle: yet he sheweth that the increase of the faithfull are the gifts of his free goodnesse.

5 Whereby he proueth by that ỹ Paule calleth Christ the only foundatiō: for he 1. Cor. 3.11. 1. Cor. 1.30.

is so, the foundation that we haue all thinges in him, but nothing in our selues, as he seuerally sheweth.

6 The Schoolemen haue long tyme taught the world farre otherwise: that is to say, that Christ hath deserued for vs the first grace, that is the occasion of deseruing: but now it is our part, not to let goe the occasion offred, as though he only had opened the gate, in the meane whyle, leauing to vs to goe in by our owne power.

7 Hereupon followed certaine other thinges, first that they take from vs the iustification of Fayth: Moreouer, that drawing good workes from the power of free will, they steale from God somewhat to giue to man in the prayse of good workes: thirdly, that although they continually call vpon good workes, yet in the meane tyme they so instruct their soleciences, that they neuer dare haue assurance, that they haue God well pleased, and fauourable to their good workes.

Ephe. 2. 10.

8 He concludeth, that the foundation which he hath laid, doth plentifully suffice both to doctrine & exhortation, and also

also to consolation.

Cap. 16.

A confutation of the slaunders, wherby the Papists goe about to bring this doctrine into hatred.

HE doeth not therefore abolish good workes, because he denyeth them to be iustified by good workes. 1.Cor.1.30.

2 That also is most false, that the mindes of men are withdrawne from the affection of well doing, when wee take from them the opinio of meriting, he proueth by two reasons: first if this only be entended, whē men serue God, that they looke to reward, or let out to hyre, or sell their labours to him, they lose profayle, for God will be freely worshipped, freely loued. He alloweth ꝑ worshipper, which when all hope of receiuing reward is cut off, yet ceaseth not to worship: Moreouer, if men bee to be pricked forward, no man can put sharper spurres vnto them, than those that are takē of the end of our redemption and calling. Heb.9.14. Rom.6.6.18. Tit.2.11. 1.Cor.3.16.

Rom.12.1. Phil.1.16. 2.Cor.9.7. Psal.130.4

3 This Methode of teaching is more auailable to the purenes of life, then if in thrusting in of merits, thou shouldest beate out some seruile and constrayned obedience of the law, although this kinde of exhortation be profitable, and vsed in the Scriptures.

4 It is a most vaine slumber y men are allured to sinne, when we affirme that free forgiuenes of sinne wherin we say righteousnes consisteth, which is freely giuen vs in Christ, who bought it with a price: for our filthines is such as is neuer washed away, but with the fountaine of his most precious blood: now if we once haue receiued any good thing, how can we but weary, being once cleansed, to wallow our selues againe in the myre, as much as in vs lyeth, to trouble and infect the purenes of this fountaine? I haue washed my siede sayeth the faithfull soule, how shall I againe defile them,

Cant.5.3.

Cap. 17.

The agreement of the promises of the Law and the Gospell.

Ther

They which alledge the promises of the law to ouerthrow iustification of faith, and so thereby doe reason, that either such blessings, are idle and fruitles, or that iustification is not of faith alone, he bestoth downe in this order: that whosoeuer wil obteine iustification, must needes leaue the law, and as it were brought into libertie from the bondage thereof, not that carnall libertie which shoulde drawe vs from keeping of the law, shoulde allure vs to thinke all thinges lawfull, and to suffer our lust, as it were the gates being broken, and with lose raines to runne riot: but the spirituall liberty which may comfort & raise vs, in a dismaide and ouerthrowne conscience, shewing it to be free from the curse, and damnation, wherewith the lawe helde it downe fast bounde and tyed. This deliuerance from the subiection of the lawe wee obteine, when by faith wee take holde of the mercy of God in Christ, wherof we are certified of the forgiuenesse of sinnes, with the feeling wherof the law did pricke and bite vs.

Deut. 27. Iosh. 23. Deut. 11. 26

Gal. 2. 16. Psalm. 19. 13

This hée confirmed by an example of Paul and Dauid. If the faithfull remoue from the law into faith, that they in faith finde righteousnesse, which they see to bee absent from the law: truely they forsake the righteousnesse of the law.

Luc. 18. 9 Rom. 20. 11 Rom. 10. 5

Therefore the promises of the lawe, if they bée considered in themselues, or haue respect to ỹ merites of workes, vtter not their effectualnesse towardes vs, and are after a sort abolished: but when the promises are put in place of them, they not onely bring to passe, that we our selues are acceptable to GOD, but that our workes also haue their thankes: and that for three causes of Gods liberalitie: whereby it cōmeth to passe, ỹ the workes of the faithful are acceptable to god. First that GOD turning away his sight from the workes of his seruantes, which deserue reproch, embraceth thē in Christ, and by the meane of faith, reconcileth them to himselfe without the meane of workes. Secondly, of his fatherly loue

and tender mercy, he lifteth vp his workes to great honour, not waying the worthinesse of them. Thirdly, he reteineth the same workes with pardon, not imputing the imperfection wherewith they are defiled.

4 The place of Peter which they alledge of Cornelius, to make for their purpose, doeth proue nothing lesse then that man is prepared to receaue the grace of GOD by the endeuour of good workes, but by contrariwise (seeing there is a double accepting of man with GOD) first when finding nothing in man but only miserie, yet of his great liberalitie hee reteineth him freely. Gal. 5.5

5 Last of all, when by the same hee hath newe begotten him, and newly fourmed him into a newe life, he now imbraceth him as a new creature, garnished with the gifts of the holy Spirite, (whereof Peter speaketh in this place) he setteth downe plainely and sheweth that Cornelius was freely accepted, before that his good workes ronlde bee accepteed: this is the meaning of other

places

Nehe. 1.5
Deut. 29.18
2. Sam. 22

places which witnesse that God is gentle and mercifull, to the obeiers and followers of righteousnesse.

6 But that suche places may better be understood, first he willeth us to consider whether it be a promise of the law or a promise of the Gospell, for both these two may not bee understood in one sense: for the promises of the law, alwayes under condition, if wee will doe it, &c. doe promise reward: but the promises of the gospel although they are pronounced almost with such like wordes, as when it is saide that the Lorde keepeth the couenant of mercy, with all them that loue him, &c. yet hee rather sheweth what are his seruants, which haue faithfully receiued his couenant, then they doe expresse the cause why GOD should doe good to them.

Psalm. 1.5
Esay. 33.14

7 Moreouer hee entreateth specially of two such kindes of speaches: first, of them y garnish good workes with the title of righteousnes, that is to say, they doe respect such workes, not so much in respect of them, that they are done of men

me, as that they are commanded in the law: for in the same sense it is no marvell if they be garnished with the title of righteousnesse, seeing that both the obedience of the same lawe, doeth containe an absolute righteousnesse, & the keeping of every commandement a part of righteousnesse.

Deut. 6. 6. 28
Deut. 24. 13
Psalm. 106. 30
Luke. 1. 6

8 When also he speaketh of the other that is of them, which affirm that man is iustified by good workes, and first hee determineth that workes in themselues prevaile nothing at all, and that we are iustified by only faith: But when the faithfull haue obteined this free iustification, now the good workes which follow, haue another valuation, then after their owne deserving: neither are they falsly counted for righteous, or imputed for righteousnesse.

Gen. 4. 4
Psa. 106. 30. 31

9 The better to confute the same, hee bringeth his aduersaries so on every side with a horned argument, that by no meanes they can escape. for if they obiect the righteousnesse of workes to assaile the righteousnesse of faith, they may many wayes be driuen to be so-

ced to confesse that there is no worke that is not both corrupted with transgressions adioyned with it, and with the corruptnesse of it selfe, that it can not haue the honour of righteousnesse: but if they graunt that they come from the righteousnesse of faith, that works otherwise vnpure, should bee imputed to righteousnesse, or else acknowledge only the righteousnesse of faith, without the which righteousnes of workes, is nothing, or els by their righteousnes of workes, they must neeves make a vipers birth.

Deut.2.7
Iob.4.8

10 Hee prosecuteth this argument more at full, graunting that by this meanes, there is not onely righteousnesse in partes, as our aduersaries would haue it, but also that it is allowed of God, as if it were a perfect and full righteousnesse: yet because the iustification of faith is the fundation, the same ought not to be lifted vp to destroy this, for by only faith, not only we our selues, but also our workes are iustified. And this is the righteousnesse of workes which the scripture so often

Rom.3.7

Iam.1.12
Psal.11.6

Matth.5.3

speaketh

speaketh of.

11 Because they are diligent to alledge much out of James against this doctrine, first hee merily laugheth at their boldnesse, which while they grant to justification of faith, and so drawe Paul to fight with James, in y meane space they determine no marke of righteousnesse, where consciences may stay at rest. Moreover hee sheweth what was the scope of the Apostle, and where the adversaries are deceived, that is to say, in a double deceit, first of faith.

12 Moreover of justification, for the Apostle speaketh of the declaration of righteousnesse, but not of imputation, (as they have thought) neither doth he dispute by what reason we are justified, but he requireth of the faithfull a working righteousnesse.

13 That which they object out of Paul, that the doers of the law, not the hearers are justified, doth tend to none other end, but y the Apostle may call down y Iewes from foolish confidence, which boasted themselves of the onely

Rom. 2. 13

knowledge

knowledge of the Lawe, when in the meane time they were the greatest despisers of it, & it may be call upon their owne pates.

14 In these places where the faithfull doe boldly offer their righteousnes to the iudgement of God to bee examined, and require that sentence be geuen of them according to it: two things are to be considered. Neither woulde they bring into iudgement the whole life, but some speciall cause, neither doe they claime to themselues righteousnes, in respect of the perfection of God, but by comparison of wicked and naughtie men, so they stande not against free iustification of faith. Dauid when hee required the Lord to render to euery man according to his righteousnes & trueth, ment not y the Lorde shoulde examine by himselfe, and reward euery man according to his deserues, but hee toke the Lorde to witnesse, how great his innocencie was in comparison of the wickednesse of Saul. So Paul defendeth his faithfull and honest dealing, which he knew to be pleasing to the mercifull

1. Sam. 26. 13
2. Cor. 2. 12
Psalm. 16. 9

kindnesse

kindnesse of God against all euill speaking of men. Paul saith also, that he knoweth no euill by himselfe, but that he is not thereby iustified, because he knowes that the iudgement of God farre surmounteth the blind reason of men; and howsoeuer the godly defende their innocencie against the hypocrisie of the ungodly, yet haue they ado with God alone; they erre with a pure mouth.

15 And that by certaine other places they woulde referre to the workes of the faithfull righteousnesse and life, they do very euill reason, that the vprightnesse of the father is a step toward vnto faith, but the same is obtained by kindnesse, not that their workes as the schoolemen dreame, are by the accepting of God aduanced to the price of equalitie.

Pro. 20.9
Ecc. 18.19
Eph. 1.4

Cap. 18.

That by rewarde, the righteousnesse of workes is ill gathered.

THose sayings, which affirme that God doth render to euery one ac-

cording to their workes, but rather
the we the order and consequence, then
the cause, but it is out of doubt that
Matth.16.27 2.Cor.5.10 God doth accomplish our saluation by
these degrees of his mercy, when those
whom he hath chosen, he calleth to him;
Ioſ.5.29 Matth.25.34 those whom he hath called, he iuſtifieth:
those whom he hath iuſtified, he glori-
fieth. Although he doe daily, his owne
mercy receiue them, that be his, into
life: yet because he bringeth them into
possession thereof by the meane of good
workes, that he may fulfill his workes
in them, by such order as he hath ap-
pointed it is no maruell if it be saide
that they be crowned according to their
workes, by which they are prepared to
receiue the crowne of immortalitie.

2. Those sayinges also which call
life euerlasting, the reward of workes,
Matth.25.34 doe not make workes, the cause of sal-
uation: it is shewed by the nature of in-
Gen.15.1 heritance, and confirmed by a notable
example, that the Lord rewardeth the
workes of the faithfull, with those be-

nesses, which hee had already geuen them before the workes were thought of, hauing no cause why to doe good to them, but his mercy.

3 Yet the Lord doth not deceame or mock vs, when he saith, ý he rendereth for reward to workes, the same thing which hee had before workes freely geuen: the fruite of the promises is also rightly assigned to them, to the ripenes whereof they doe bring vs, in order as he hath set it: yet wee must take heede that we thinke not ý the reward which the Lorde promiseth vs, is reduced to the measure of merite: it is a thing also worthie to bee noted in these places, where eternall life is called, the reward of workes, that it is not so much to bee taken for the communicating which we haue with God, which goeth before, as for the possession or enioying of blessednesse which followeth.

Col. 1. 4
1. *Pet.* 1. 5
Matth. 10. 30
Rom. 8. 18

4 When the Scripture doeth call eternall life the reward of workes,

it doth it not to let forth the worthines of our workes, as if they deserued suche reward, but to succour our weakenes which otherwise it doeth exercise with many miseries while we liue here.

2.Cor.15.19 Rom.8.30

2.Tim.4.8

5 The Scripture besides that, it forbiddeth to reioyce in workes, because they are the free giftes of God, it therewithall teacheth that they are alway defiled with some dregges, that they cannot satisfie GOD, if they be examined by the rule of his iudgementes: but least our courage shoulde faint, it teacheth that they pleate by only pardon, and are sulteined with the promise of a crowne. Augustine sayth, To whom shoulde he being a iuste iudge, render a crowne, if he had not being a mercifull father, geuen grace? and howe shoulde there be righteousnesse, vnlesse grace went before, which iustifieth the vnrighteous? howe shoulde theyr due thinges be rendered, vnlesse theyr vndue things were first geuen? yea howe shoulde he impute righteousnesse to our workes, vnlesse his tender mercifullnesse, did hide the vnrighteousnesse that

Habac.2.4

August.ad Valen..de.gra.& lib.arbit.

*Calvin.

is

is in them? how should he iudge them worthie reward, vnles he did by immeasurable, bountifulnesse take away that which is worthie of punishment?

6. The former places being expounded hee descendeth to other more particular, and first he answereth those two places in Luke & Timothie, ý they signifie nothing else but to teach vs that it is our parts, if wee beleeue that heauen is a Countrie, to send ouer our riches thither, rather then keepe them heere, where we must lose them with sodein remouing. *Luke.16.9* *1.Tim.6.17*

7. That which they obiect out of two other places, that the faithful through afflictiõs are counted worthie the kingdome of heauẽ, and that it is righteous with God, to render rest to thẽ: & ý God is not vniust, ý he should forget their workes: & that workes ought not to be extended to the worthinesse of desert; but onely because they beare their markes of the Lorde which are the signes of the children of God, neither is this righteousnesse, wherof he speaketh

Heb.6.10 *Rom.8.19* *Luke.24.26*

referred to the rendring the equitie of due, but to the trueth of Gods promise.

August. Psal. 32 & 109

The Lord, saith Augustine, is faithfull which hath made himselfe debter to vs, not by receiuing any thing of vs, but by promising all things to vs.

1. Cor. 13. 2 Col. 3. 14

8 Yee answereth to the other places, the first place speaketh not of true faith, & so it belongeth to this matter: the seconde doth not so geue the chiefe place to charitie, as though it should be more meritorious to iustification, (for this is not due to faith according to the dignitie of worke, but only to the mercy of God, and the merites of Christ.) The third doeth both yeelde to charitie the bond of perfection in another sense, and doth make nothing for them howsoeuer they take it.

Matth. 19. 17

9 Leauing y rest (because he thinketh yt to ridiculous) in y they obiect that Christ hath commanded a certain man to seare ye the kingdome of GOD by the keeping of the commaundements,

he

he teacheth that it is méete for two causes that hée should so answere: yet it maketh nothing at all for the iustification of workes. The lawier being filled with the persuasion of the righteousnesse of the Lawe, was blinde in confidence of workes. Againe, he sought nothing els but what were the workes of righteousnesse, by which salnation is gotte, therfore he is worthily sent to the Lawe, in which there is a perfect mirrour of righteousnesse, for if wée séeke saluation in workes, wée must kéepe the commandementes which none is able to doe, therefore wée must resorte to an other helpe, namely to Faith in Christ.

Matth. 11.39

10 Last of all, hée answereth to a cauill in that they obiect, that we wrongfully set faith as contrary to workes, because faith in some places is called a worke, and that common rule of reason that of contraries is all one rule he proueth, doth nothing preuaile here, seeing they would wrest it to this end, y as euery sin is imputed to vs for vnrighte-

Iob. 6.29

Iames. 2.10

scripture, to it were meete, that farther
good woorke should be geuen the people
of righteousnesse.

Cap. 19.

Of christian libertie.

Lucian an vnegodly man.

THis doctrine is so necessary, y although the wicked and Epicurish men doe pleasantly taunt it with their scoffes, yet the defence therof, must not be geuen ouer, that we may cut of occasion from such perilles.

Ephe. 1. 4
1. Thes. 4. 5

2 Christian libertie consisteth in three partes, the first, that the consciences of the faithfull, while the assiance of their iustification before God is to be sought, may raise and aduance them selues aboue the lawe, and forget the whole righteousnesse of the lawe.

Gal. 3. 24

3 The whole Epistle to the Galathians, doeth proue the same, as may sufficiently appeareth by those three principall Chapters, wherein he handleth.

4 The seconde parte hangeth vppon the

the first, that consciences obey the lawe, not as compelled by the necessitie of the lawe: but being free from the yoke of the lawe it selfe, of their owne accorde they obey the will of God, that can not be so long as we are under the lawe. Deu. 6. 5.

5 But when we are delivered from this severe exacting of the lawe, we may merily and with great cheerefulnes answere his calling and followe his guiding. Malac. 3. 17.

6 The Apostles have touched this part of our libertie. The end thereof is not to kindle vs to evill, but to encourage vs to good. Lin. 11. 2. Rom. 6. 12.

7 The third part is, y we be bounde with no conscience before God of outward thinges, which are by themselues indifferent, but that we may indifferētly sometyme vse them, and sometyme leaue them vnused. The knowledge of this part is very necessary, least wee be either caried by desperation into a cōfused devouring pit, or els despising God, y calling away his feare, we make our selues away through destruction, which we have not reason.

Rom.14.14. 8 This same he prosecuteth, & more largely expounideth.

9 This Christian libertie is spirituall, and the whole strength thereof consisteth in appealing fearfull consciences before God. There are two kind of men that offende against it, the one of them is, that couer the same with their owne desires, that they may abuse the gifts of God to their owne ble.

Tit.1.16. Luk.6.24.

10 The other sorte is, which think their libertie is nothing, vnlesse it be vsed among men: and therefore in vsing the same they haue no regarde of the infirmitie of their brethren.

Rom.14.1.22. 1.Cor.8.9. 11 By this occasion speaking of offences, he maketh two sortes of them, the one giuen, the other receiued: the one whereof he calleth of the weake, the other of the Pharisies, and he sheweth what both are.

Act.16.3. Gal.2.3. 12 He sheweth both by doctrine and also by Paules example, who they are that are to be counted weake, and who Pharisies: but some peruerstly imitate Paule.

13 Whatsoeuer he hath taught of auoiding

nolving offense, ought to be referred to
meane and indifferent thinges: but
thole which are necessarie to be done,
are not to be left undone, for feare of a-
ny offences. 1.Cor.3.2.

14 By this prerogatiue it commeth
to passe, that the consciences of the faith-
full are not to be entangled with any
snares of observations in thole things,
whome the Lorde willed that they
shoulde bee at libertie, and exempte
from the power of all men: yet both
ought not so to bee taken, as though
thinke whole obedience were also taken
away and cast downe. 1.Pet.1.18. Gal.5.1.4.

15 Leaste any man shoulde stumble
at that stone, we must consider, that
there are two sortes of gouernment,
spirituall and politike, and howe these
are to bee distinguished the one from
the other.
The lawes also which belonge to spiri-
tual gouernment, are to bee considered,
whether they are agreable to the word
of God or no: But leauyng of the de-
claration

Rom.13.1.5. Rom.2.15. claration both of Ciuill gouernment, and also of Ecclesiasticall lawes, till a more fitter and conuenient tyme be giuen to speake therof, the better to shew to what end the consciences are bounde to humane constitutions. first he sheweth what a conscience is.

2.Tit.15. 16 Moreouer what relation it hath to outwarde obedience: first in those thinges which in them selues are either good or euill: secondly in meane thinges.

Cap. 20.

Of prayer which is the chiefe exercise of Fayth, and whereby we daily receiue the benifites of God.

IN my iudgement we may diuide this Chapter into three principall partes. for first he setteth downe certaine rules from the 1. to the 16. secondly he entreateth of inuocation of dead Saints, from the 17. to the 27. thirdly, he sheweth howe manifold prayer is, and disputeth of euery one: 28. 29. Fourthly he entreateth of certaine accidents of prayer, from the 30. to the 33. fiftly, he declareth

rely the Lordes prayer, from the 34. to the 49. Last of all, he toyneth certayne other thinges of prayer, from the 50. to the 52.

1 Goyng about to speake of prayer, he setteth the proposition of his declaration to the former: seeing it appeareth by whole thinges (which are spoken) both that man is so emptie of all good thinges, and also that God doth giue in his sonne Christ, that wherin we stand in need of: that if any would search helpe to succor his necessitie, he must goe beyonde him self, and striue vnto God only. Wherupon it followeth, that whatsoeuer we want in our selues, we must learne in him, and require of him by prayer. Rom. 8. 26.

2 Prayer is very necessary: and by the benifite thereof, we obtaine to come vnto those riches that are layde vp for vs with the heauenly Father. 1. Kin. 18. 42. Psal. 145. 18.

3 The Lorde must be called vpon, albeit he neede no admonither, and he is ready of his owne accorde to giue vs that we neede.

4 The first rule is, to frame prayer rightly & well, that we be no other wyse framed

framed in mynde and heart, then be-commeth them, that enter into talke with God.

5 Here therefore it is to be noted, that casting off all lightnesse, we earnestly apply our studies and senses to prayer: secondly, that we pray not but as the Lord permitteth, because we can not do these thinges of our selues, God to helpe our weaknes hath giuē vs his spirit to teach vs ỹ which is right, & to rule our affections: yet not giuing ouer the charge of praying to the Spirite of God, we our selues in ỹ mean time should war vnto

Psal. 25. 1.
Psal. 62. 9.

6 The other is, that in prayer we truely feele our owne want, and earnestly thinking that we stand in neede of those things that we aske, we ioyne with our prayer an earnest, yea feruent affection to obtayne: therefore two vices must be taken hede of, least remisly or sleightly we recite prayers after a prescribed forme, or without meditatiō we mumble vp prayers to God, because they would obtayne.

7 Neither is this any thing to the cōtrary, that we are not alwayes drawen with

Isa. 5. 13.
Psal. 32. 6.

with the lyke necessitie to pray: for our condition is alwayes such, whether we behold our temporall riches, or much more our spirituall, that we should alwayes have lyke opportunitie: so that vnlesse the most righteous doe earnestly repent him of his sinnes, his prayer should be accursed.

8 The third is, that who so euer prepareth him selfe before God to pray, should forsake all thinking of his owne glorie, put of all opinion of worthines, and finally, giue ouer all trust of himselfe, giuing in the abasing of him selfe, the glory wholly to God: lest if we take any thing be it neuer so little from our selues, we doe with our owne hayne spelling fall away from his face: which also he sheweth by certaine examples. Hereupon it followeth, that the beginning and also the preparing of praying rightly, is to flie to ỳ mercy of God, and to craue pardon, with an humble and playne confession of the faulte: but this is wonte to bee done two wayes, first, in generall, which belongeth to all men moreouer, specially

Dan. 9. 18.
Psal. 144. 2.
Psal. 25. 6. 18.
Psal. 51. 7.

when

when any man praieth to haue his sins forgiuen, when he vehemently requireth ease of paine, that the cause being taken away, the effect may be taken away.

10 Neither doeth it hinder that the holie ones fame somewhat, for the entreating of God, to alledge the helpe of their owne righteousnes, and the same may be done two wayes.

1. Iob. 3. 22. Iob. 9. 21.

11 The fourth rule is, that being in thy selfe so wne and sadded with true humilitie, we should neuerthelesse haue certaine hope of obtaining, be encouraged to praie, that the onely goodnes of God may raise vs vp, being oppressed in our owne miseries. Assurance therefore is very necessary, not such as exempteth vs from all care, but such as certainly laboureth with the mercy of God.

Psal. 5. 8.

12 The aduersaries do accompt this doctrine of assured hope of praying, for absurd: but the holy Ghost hath so entreated vs, neither is it contrary with it, because this assurednes is knit together with the knowledge of our misery, nedines, and filthines.

Heb. 4. 15. Ephe. 3. 12.

13 Seeing the Lord his first commaun-

beth to pray, and then ioyneth a pro- Psal. 50. 14.
mise to the commaundement, they are Mat. 6. 7.
both Rebels and Infidels, whosoeuer they are that turne their backes & come not the right way to the Lorde, howsoeuer certaine hypocrites vnder the colour of humilitie and modestie, doe by that meanes get prayse.

14 Yee sheweth by certaine selected promises, how earnestly we should embeare the liberalitie of God freely offered vs. Neyther is this any let that we excell not with equall holinesse, as is commended in the holye Fathers, to whome these promises were made: and whosoeuer call not vpon God when occasion is offered, are Idolaters, what colour so euer they pretende: that a dreadlesse Spirite to pray, agreeth wel with feare, reuerence, and carefulnesse, and the godly are well sayde, both to fall downe, and lift vp their prayers. Pro. 18. 10. Ioe. 2. 32.

15 It maketh nothing agaynst this doctrine that God answereth to certayne desires, whereof some breake forth of a mynde not quiet nor wel fra- Iudg. 9. 20. Iudg. 6. 28.

men: Other endeuoured by no worth of Gods Other conceaued against the manifest prohibition. And although suche examples are not set before vs to imitate and followe, yet thereby proceedeth large fruite vnto vs: and in what sense such easines of God is to bee taken.

16 These foure rules of right prayer are not so exactly required with extreame rigour, that God refuseth their prayers, which haue offended much against those rules, as is shewed by certayne examples taken out of euery sorte, yet not that the faithfull should carelesly pardon themselues any thing: but that in sharpely chastising themselues, they should trauell to ouercome those stoppes.

Psal. 19.18.
Psal. 85.5.

17 Therefore for our vnworthinesse Christe is giuen vs an Aduocate and Mediatour, and wee shall obtaine what so euer we aske in his name. And God must be called vpon by no other name than by his owne.

1. Ti. 2. 5.
1. Ioh. 2. 1.

18 Albeit, all the Fathers from the beginning

Iohn. 16.

beginning were heard by his name only, yet this fauor is chiefly to be refferred vnto good reason, to the attention of Christe.

19 Who so euer swarue from this way, and forsake this entry, for them there remayneth no way, nor entry to God: yet by this meanes the mutuall intercession of Saintes is not excluded in the earth. 1.Tim.2.5.

20 It is a meere trifling of Sophisters, that Christe is the Mediatour of redemption, but the faythfull are Mediatours of intercession: which hee refelleth by the most plain authorities of the scriptures, and Augustine: Christian men sayth he, doe mutually commend themselues in their prayers, & he for whome none maketh intercession, but he for all, hee is the onely and true Mediatour. 1.Ioh.2.12. Rom.8.32.

Paule the Apostle although hee were a principall member, vnder the heade Christ because he was a member of the body of Christ, and knew that the greatest & truest Priest of the church, entred not by a figure into the inwarde places Li.cont.Ba.2. Cap.8.

of the vayle, to the holy of holy places, but by expresse and stedfast trueth into the innermost places of heauen, to a holines not shadowishe, but eternall) commendeth him selfe also to the prayers of the faythfull.

21. That we may not make or appointe the Saintes that are dead, intercessours for vs, first he proueth by most strong reason: secondly, because it is not only without the authoritie of the Scripture, but also all other authoritie: Thirdly, by the filthie effects. Moreouer he declareth the same by the authoritie of Ambrose: and he taketh away a certayne starting hole. Christe, sayth Ambrose is our mouth, by which we speake to the Father: Our eye by which we see the Father: Our right hande, by which we offer vs to the Father, otherwise then by whole intercession neither we nor al the Saints haue any thing with God.

Amb. de Isa & Anima.

22. Where arise out of this one errour so many signes of errour, that here we haue the nature of superstition expressed alwaies, falling frō worse to worse,

and

and this hée sheweth by three degrées, the last of them declared by their examples, and the refusall of the counsell of Carthage. *Ier.2.18.*

23 Comming to their argumentes, first because they reason, from the office and duetie of Angels, secondly, from the place of Ieremy, he wipeth away both. If they will compare holy men departed, to Angels, they shoulde proue that they are ministring Spirits, to whome is committed the ministerie to loke to our safetie, to whom the charges giuen to keepe vs in all our wayes, to go about vs to admonish & counsell vs, to watch for vs, all which things are giuē to Angels, but not to them. No man dare execute the office of an Aduocat before an earthly Judge, vnlesse he be admitted: Why should women then haue so great libertie to thrust vnto GOD those for Patrons, to whom the office is not enioyned? As for the place of Ieremy we may reason of the contrary, that neither Moses nor Samuell made intercession for the people of Israell, therefore there was no intercession at all of the deade men, *Heb.1.14.* *Ier.15.1.* *Esai.10.11.* *Psal.34.7*

men, therefore no other make intercession at all, seeing they are so farre from that gentlenes, goodnelle, and carefulnelle of soules: therefore the meaning of the place is, that if soules had bene a Lyne to haue bene their patrone, or Samuell to whole prayers the Lord the vpon him selfe so tender, they should haue but only deliuered their owne soules.

Exe. 14. 14. Act. 13. 36.

24 And that likewise he wipeth away wherin they sinne, that they doubtlesse pay for vs: and that we take from them all desire of goodnes, which in the whole course of their lyfe breathed nothing els but charitie and mercy.

Eccle. 9. 5. 6.

25 Then he wipeth away this also, that Iacob prayes that his name & the name of his father Abraham and Isaac, might so be called vpon ouer his posteritie: First by enterpreting the place, then as it were by calling againe vpon them, where also an other not very vnlike, that is to say, how Gods prayed vnto, to haue mercy on the people for Dauids sake: you rightly vppon they

Gen. 28. 16. Esai. 4. 1.

diuine pates. Iacob because he knewe that the whole blessednesse of his posteritie consisted in the inheritance of the couenaunt which GOD had made with him, he wisheth that which he seeth, should be the chief of all good things in them, that they accounted in his kinred: for that is nothing els but to conuey them the succession of the couenant. They agayne when they bring such remembrance into their prayers, doe not flye to the intercessions of men, but doe put the Lorde in mynd of his couenant, whereby the moste kinde Father hath promised that he wil be fauourable and beneficiall for them, for Abraham, Isaac, and Iacobs sake. In that which was spoken of Dauid, the couenaunt is rather considered then the man; and vnder a figure the onely intercession of Christ is affirmed.

26 Last of all, he wipeth away that which many doe obiect: that the prayers of the Saints are oftentimes heard, preposterously reasoning, that none

Psal. 32.4.
Psal. 142.7.

shall be heard, but they that haue once
bene heard: this firſt he interpreteth,
ſecondly, he confirmeth his interpreta-
tion by the authoritie of the Scripture,
and ſheweth it by examples.

27 And ſo he cõcludeth, that this cal-
ling on of Saintes, is many wayes ſu-
perſtitious. The beginning of prayng
rightly, ſpringeth out of faith, & faith
commeth of the hearing of the worde of
God: therfore prayer muſt be made ac-
cording to the worde of God, where no
ſuch ſuperſtitious interceſſion is men-
tioned.

28 Prayer, wherof hitherto he hath
ſpoken, albeit properly it be reſtrayned
to vowes and petitiõs (and ſo all thoſe
thinges which hitherto he hath taught,
doe belong chiefly to that ſpeciall ſort)
yet is it not reſtrayned to thoſe things
only, but they ought alſo to bee exten-
ded to prayſe and giuing of thankes:
for this is an other kynde of Prayer,
and it ought continually to bee vſed of
vs, to our profite: no leſſe then the for-
mer of vowes; which he plentifully
proueth by many reaſons, teſtimonies

Pſal. 44. 10.
Iere. 5. 8.

Iere. 4. 14.
Act. 10. 1.

and

vnderstanded.

29 When he hath spoken these things of euery one seuerally: now knitting together both the speciall sortes, hee speaketh of publike and priuate prayers. Continuance, albeit it belong most to priuate, yet it also belongeth and is expedient to publike, that for them wee may haue appointed houres. Vaine babling, & ostentation must be taken heede of, and a secrete place must bee sought out: we may pray in all places, yet priuate or publike are not to bee neglected, but both alwayes to bee ioyned together. 1. Cor. 14 Matth. 6.7 1. Tim. 2.7 Esay. 25.7 Psal. 65.2

30 The common assemblies are to bee had in honour, the vse of Churches is lawfull, that holy assemblies may be executed in them: but we must take heede of a double superstition. Esay. 66.2

31 A lowd voice and singing in prayer, are of no value, vnlesse it proceede from the deepe affection of the heartes: a lowde voice doth more belong to publike prayers, then priuate. Esay. 29.13 Matth. 15.8

32 It is an old custome to bee taken heede of, but it ought to bee disposed to 1. Cor. 14.15

that grauitie which becommeth the
presence of God and Angels, and we
muſt diligently take heede that the
tyme leade vs not from ſpirituall
ſenſe.

33 Both publike and priuate prayers
muſt bee vſed not in a ſtrange, but in a
vulgar tongue. A lowde voyce, and
knee bowing are then conuenient when
they proceede from the earneſt affecti-
on of the minde. Moreouer the knee
and to vncouer the head are exercises
by which wee endeuour to riſe vp to a
greater reuerencing of God.

1. Cor. 14. 16

1. Sam. 1. 13

34 Comming to the Lordes prayer
hee propoſeth two wayes, that the ſame
doth paint vnto vs gods vnmeaſurable
louevnto vs and that great
fruite of conſolate doeth come there-
by.

Matth 6. 9
Luke 11. 2

35 The ſame conſiſteth of ſix peti-
tions onely, and may be deuided into
two partes. The firſt three are pecu-
liarly appointed to Gods glory, the o-
ther three are vnto vs and are properly
allygned to aske thoſe thinges that

Exo. 32. 32
Rom. 9. 3

are

messe our profite.

36 In that he wilbe called our father, it ought to deliuer vs from all distrust: neither may wee seeke helpe any where elsse, but from him, vnlesse wee reproche him with ponertie, want of abilitie, or with cruelitie, or extreame rigorousnesse. When we name him father, truely wee alledge for vs the name of Christ, for by what holynesse might any man call God father, who should burst forth into so great rashnesse to take to himselfe the honor of the Sonne of God, vnlesse hee were adopted to bee the childe of grace in Christ, which being the true Sonne is giuen of him to vs to bee our brother; that which he hath proper by nature, may by the benefit of adoption be made ours, if we doe with sure faith embrace so great bountifulnesse. Iohn.1.12 Esay.43.16

37 Further may we alledge that we are worthilie made fearefull, by the conscience of sinnes, which may make a father be he neuer so merciful and kinde, dayly to bee displeased at vs, first hee confuteth it by reason, then by the

example

example, lack of all, in that he would be called our father.

Matth.23.9 Ephe.1.24

38 Whereas we are taught euery one in common to call him our father, thereby we are put in minde, howe great affection of brotherly loue ought to bee amongst vs, which also he setteth out by a similitude.

39 Yet this withstandeth not but that we may specially pray, both for our selues, and for certaine other specially, so that yet our minde depart not from hauing an eye to this cõmunitie, in bestowing of gods, albeit this reason differ a little from praier.

Act.7.24.49 Heb.11.6 Esay.33.18

40 In what sense he may be saide to be in heauen, and as well howe muche comforte, as also instruction doth thereby grow vnto vs: He is saide to bee in heauen, not that he is enclosed and compassed with the circle of heauen, but because our mindes coulde not otherwise conceaue his vnspeakeable glory. It is signified to vs by heauen, than which there can nothing come vnder our sight more able or fuller of Maiestie.

41.42.43 He openeth the three first peti-

petitions, adding that also in the ende, that in al king therof, we ought to haue the only glory of God before our eies, and they are not his children that endeuour not as much as in them lieth to set forth his honour. Gods name is sanctified when wee acknowledge his strength, power, goodnesse, wisedome, righteousnesse, mercy, and trueth: and when all vngodlinesse is destroied, all slanders driuen away, sacrileges subdued, and his glory more and more set abroade. The kingdome of God then doeth come when hee correcteth with the power of his spirite, all corrupt desires of the flesh, which doe by multitudes make warre against vs, and when hee frameth all our senses to the obedience of his gouernement, and then the will of God is done, when willingly in all thinges wee resigne our selues to Gods will without murmuring and grudging. 1. Cor. 15. 28 Ioſ. 24. 14 Ezec. 36. 20 Rom. 2. 24 Matth. 9. 38 1. Iohn. 3. 8 Pſal. 103. 20

44. 45. 46 The three other hee seuerally declareth. In the fourth petition, we desire God to giue vs all things necessary for our necessitie, and where we

are

are commanded to aske our daily bread, thereby is ment that wee must bee contented with the quantitie which our heauenly father vouchsafeth to giue vnto vs, and not to seeke for gaine by vnlawfull craftie meanes. Againe it is made ours by title of gift, because neither our diligence, nor our trauell, nor our handes doe by them selues get vs any thing, vnlesse the blessing of God be present, yea the plentie of bread, shoulde nothing at all profit vs, vnlesse it were by God turned to our nourishment: finally, our Sauiour Christ hath set the inferiour thinges in the first place, to the intent to lift vs vp by degrees: to the other two petitions which doe properly belong to the heauenly life, wherin he had regard to our grossenesse. In the fift petition, wee desire that our sinnes may bee forgiuen vs, that hee will not lay them to our charge, nor the punishment due for them: But that hee will accept the death and passion of Christ as the full satisfaction for our sinnes, that wee may haue a full assurance hereof in

Ierem. 31. 33
Rom. 3. 29

our

our consciences, that the punishment of our sinnes is fully discharged in Christ only, and therfore that we neede no other satisfactorie meanes, and that they are as freely forgiuen vs, as we forgiue others: and that we may loue one another from the bottome of our harts all reuenge set aside. In the sixth, we pray to be furnished with such weapōs, and defended with suche succour that we may bee able to get the victorie for we stande in neede not onely of the grace of the Spirit, which may soften, bowe, and direct our hearts to the obedience of GOD, but also of his helpe whereby hee may make vs inuincible against all the traiterous entrappings and violent conflictes of Satan.

Rom. 16.20. 1. Tim. 4.17

47 The fourme of these petitions do shewe that the prayers of Christians ought to be common. That which followeth, because Thine is the kingdom, &c. is a cause why there should be such boldnesse in vs to aske, and affiance to obtaine: Finally, in what sense Amen is added wherby is expressed our

feruentnesse

feruentnesse of desire to obtaine those thinges which we haue asked of God, and our hope is confirmed that all such thinges are already obtained, and shall be surely geuen vs, because they are promised of God.

48 Whatsoeuer we ought, yea or in any wise may aske of God, is set forth in this forme, & they which go further, do three wayes offend: first, they will adde of their own, to the wisdom of god which cānot be done without mad blasphemie. Then they hold not themselues vnder the will of GOD, but despising it, doe with greedinesse goe further: finally they shall neuer obtaine any thing, forasmuch as they pray without faith, and all those prayers are doone without faith, which are not grounded vpon the worde of God. Tertullian calleth this a lawfull prayer, secretely signifying that all other are lawlesse, which are not framed according to this order. Augustine saith, that Christ hath set downe in this fourme, what is meete for him, & what is acceptable to him, what is necessary for vs, and what he wyll

Matth. 27. 8.

De fuga. in persecutione.

De. orat. ad Probam.

will graunt vnto vs.

49 Yet may we pray if we vse in o-ther wordes, if as touching the sense there be no difference.

50 There may bee appointed, and it is meete there bee appointed certaine houres, for our weaknesse sake, so that superstition be away, yet in the meane while wee must carefully take heede that we pray at euery profered occasi-on, yet wee ought not to binde God to certaine circumstances.

51 If wee, with mindes framed to this obedience, suffer our selues to bee ruled with the Lawes of Gods proui-dence, we may easily learne to conti-nue in prayer: and wee must take heede that wee murmure not against GOD if hee answere not to our re-questes.

52 Wee alwayes obtaine in our prayers that which was most expedi-ent for vs, though our senses feele it not, yet our faith shall assure vs of it, and this is very necessary to bee knowne, God will make vs to possesse aboun-dance in pouertie, comfort in affliction,

and howsoeuer all things doe faile vs, yet God will neuer faile vs, which suffereth the wayting & patience of them that be his, not to be disapointed, he alone shall suffice in stede of all things, 1.Iohn.5.15 2.Sam.11.6 forasmuch as he conteineth in him selfe all good thinges, which he shall one day disclose vnto vs, at the day of iudgement when he shal plainely shew forth his kingdome.

From the Chapter 21. to the 24.

In these foure Chapters he so intreateth of election, ỹ first he may deliuer ỹ doctrine, Chap. 21: Secondly, confirme it, Chap. 22: Thirdly, confute the slanders, Cap. 23: Last of al, he sheweth by what reason we may determine whether we may be elected or no, if we beholde our vocation. Cap. 24.

Cap. 21.

Of the eternall election, wherby God hath predestinate some to saluation, and other some to destruction.

This

THis doctrine of Election or Predestination is very necessary and most pleasant, it hath three singular commodities: but the curious must first call a bridle upon their rashnesse, when that they make inquisition herein. Rom. 11. 5 Iohn. 10. 25

2 Which is by the opinion of Augustine, and admonition of Christe and of Solomon declareth. Pro. 25. 27

3 Moreouer, there are other some that are wrongfully modest, which doe offende therein, because they teache men to flée from every manner of questioning, no otherwise then from a rocke It is the best bonde of sobrietie if in learning wée followe the Lorde going before vs, and when hee maketh an ende of teaching, wée ceasse to will to learne. Pro. 25. 1 Deut. 29. 29

4 It is of small force which they alledge from themselues, that prophane men stumble against it: but it is alwayes our part not to neglect that which the Lorde hath manifestly declared, as on the contrary part wée ought not to search after those things

wherby God hath hid in secrete, first because prophane men woulde doe this same, secondly because wee shoulde indirectly accuse God of folishe vnadvisednesse.

5 Wee ought the more freely to prooue this doctrine, because there is no man that dare simply deny predestination; but onely wrap it in with many cauillations, as they do that make the foreknowledge of God, ỹ cause of predestination. By occasiõ wherof he sheweth, what foreknowledge is, and also what predestination: And foreknowledge is not cause of predestination, but Gods good will: and that first, by the free election of Abrahams issue, and the reprobation of all the rest.

Deut.32.8
Deut.4.37

6 Moreouer because amongest them he hath refused some, & by special grace, hee hath vouchsaued to receaue other some.

Psal.78.69
Mal.1.2

7 Last of all, because Paul proueth the same to bee also in the Christians euen to euery singular person, thereby hee concludeth that God hath once decreed by his immutable counsell, who

Rom.9.13

in

in time to come hee should take to salvation: and on the other, whom hee would condemne to destruction.

Cap. 22.

A confirmation of this doctrine by the testimonies of the scripture.

FIrst, he confirmeth this doctrine frō the first to the seuenth, then he wipeth away certain obiections, from the 8. to the 11.

1 That there are some that thinke that GOD as he foreseeth that euery mans merite shalbe, so hee adopteth some in the place of Children, and others he appointeth to the damnation of death. But there are others that quarrell with GOD, because choosing some, after his owne will, he leaueth other some. These afterthat hee hath cast downe by strong reasons, and Augustines authoritie, he prooueth both, first, by the place of Paule to the Ephesians: That there are not onely some chosen to eternall life, but also without all respect of their owne worthinesse, Augustine saith, That in the very head

Ephes. 1.4

Col. 1, 12

De corre. & gra. ad Valen. Cap. 15
De bono perse. Cap. vlti.
De verb Apost. serme. 8

of the Church is a most cleare mirrour of free election. Least it should trouble vs in the members, and that hee was not by righteously liuing made the Sonne of GOD, but that hee had so great honour freely geuen him, that hee might afterwardes make others partakers of his giftes.

2 And that the proofe may bee more strong, hee expoundeth euery parte of that place, and bringeth it to his purpose. Where hee namely Elect, he meaneth the Faithful: when hee sayth, that they were elected before the beginning of the worlde, hee putteth away all respect of worthinesse. Nowe if wee be elect in Christ, it followeth, that not only euery man is seuered without himselfe: but also one of them from another, forasmuch as wee are not all the members of Christ, that which is added, that they were elect, that they might bee holy, confuteth the reason that bringeth Election from Foreknowledge, forasmuche as Paule affirmeth that whatsoeuer vertue appeareth in

Ephe. 1. 4

men

men, it is the effect of election. Nowe if further cause bee sought, Paul saith that God hath so predestinate, yea and that according to the good pleasure of his will, where he ouerthroweth whatsoeuer meanes of their election men do imagine in them selues, for hee teacheth that whatsoeuer things GOD geueth toward Spirituall lyfe, they flowe out of this one Fountaine, because God hath chosen whō he would, and ere they were borne, hee had seuerally laid vp for them, the grace which hée vouchsafed to geue them.

3 The pleasure of GOD doeth so raigne in election, that there may no workes come to be considered, neither past nor to come. If hée chose vs that wée might bee holy: then hée chose vs, not because hée foresawe hée would bée holy: for these two thinges are contrary the one from the other, that the Godly haue it of election, that they bee holy: and that they come to it by meane of workes. The grace of God deserueth not to bee praised alone in

2. *Tim.* 1. 9

Ephe. 1. 5
Iohn. 15. 16

Rom. 11. 35

in our election, vnlesse our election bee free, but free it shal not be, if God in electing his doe consider what shalbe the workes of euery one.

Rom.96.11

4.5 Moreouer, hee proueth the same out of the place of Saint Paule to the Romans.

6 That which they accept that we must not by these inferiour and small benefites, determine of the summe of the life to come, he answereth that God minded by an earthly signe to declare the spirituall election of Iacob: but the power of election belongeth, not to the whole multitude, but to the faithfull, whome Paule calleth, a people foreknowne, where by that occasion he expoundeth what that foreknowledge or prescience of God is, not speculatiue, but actiue as they say.

Rom.9.15

2.Tim.2.19

7 Last of all, he sheweth this same out of the worde of Christe himselfe, that is to say, that Christe did so make him selfe author of election with his father, ꝑ hee excludeth the worde, & graunteth no man to excell in his owne power and labour.

Iohn.6.37.44
Iohn.17.9

8 Against Ambrose, Origen, Hierome, & Augustine in tyme past which wrongfully thought of this matter, he cõfirmeth this same doctrine by the authoritie of Augustine (who cited Ambrose also for this purpose,) & by a most strong reason out of Paule, that is to say, that the grace of God doth not finde men fit to be chosen, but maketh them. Exo. 33. 19.

9 He confuteth a certayne foolish cauill of Thomas of Aquine, that the foreknowing of deseruing albeit it is not in dede the cause of predestination on the behalfe of the acte of him that doeth predestinate, but on our behalfe, it may after a certaine manner be so called, that is, according to the particular weying of predestination, as when it is saide that God predestinateth glorie to man by deseruings, because he hath decreed to giue to him grace, by which he may deserue glorie.

10 That which they obiect, that God shoulde be contrary to him selfe, if he should vniuersally call all men to him, and receiue but a fewe elect: he answereth, that the promises of salnation are

Amos.4.7. Esai.54.1. Joh.1.22.

not without difference appointed to all men, but particularly to the elect: neither is this contrary the one to the other, that he calleth all mē by outward preaching, but giueth to a few the Spirite of repentance and faith: and the same being expoūded in an other place, that is to say, in the Cap. 17. he proueth by many testimonyes as well taken out of the Scripture as out of certaine Fathers. Bernard sayeth, Friends doe seuerally heare, to whome he also sayeth, feare not them small flock: for to you it is giuen to know the mysterie of the kingdome of heauen. Who be those? euen they whome he hath foreknowne, and predestinate to be fashioned lyke to the image of his Sonne: a great & secret counsell is made knowne. The Lorde knew who be his: but that which was knowen to God, is neede manifest to men: neyther doeth he vouchsafe to make any other partakers of so great a mysterie, but the selfsame men whome he hath foreknowne and predestinate to be his. Then he concludeth, The mercy of God is from euerlasting,

men to eternitie, vpon them that feare him: from eternitie, by reason of predestination: to eternitie, by reason of blessed making, the one without beginning, the other without ending. Rom. 9. 13.

11 And so the foundation of predestination, whether it be to life or to death, consisteth not in workes, but in the will of God.

Cap. 23.

A confutation of the slanders wherewith this doctrine hath alway bene wrongfully burthened.

Their modestie, which to driue enuy from God: doe so confesse election that they deny that God hath forsaken any, is ignorante and childish. The better the same may appeare, he sheweth that reprobation is from no other waies but from God. Augustine sayth, that where power is ioyned to sufferance, God doeth not suffer, but gouern with his power. Againe he sayeth, when God of Wolues maketh sheepe, he doeth with a mightier grace reforme them, that their hardinesse may Rom. 9. 20. Mat. 15. 13. Rom. 9. 22. Contra. Iul. li. 3. Cap. 5.

be tamed: and therefore God for this cause doeth not conuert the obstinat, because he doeth not shewe forth in them the mightier grace, which he wanteth not, if he would shewe it forth.

Lib. de prade sanct. Cap. 2.

2 Against this doctrine many things are wonte to be obiected: first there is cause why men shoulde charge God, if he be angry with his creatures of whō he hath not bene first prouoked by any offence, and without their owne deserning to predestinate them to eternall death, to this he answereth in the foure nert sections: first seeing it was his wil, there is no doubt but it was moste iust, for the will of God is the highest rule of righteousnes, not that hee woulde fayne to him an absolute or tyrannicall power, but because hee is a lawe to him selfe, and can not bee vnrighteous.

Psal. 51. 6.

3 Moreouer because the reprobate in that they are men, are all in such sorte corrupted with sinne, that they can not be but hateful to God, and that by most vpright reason of iustice, & in their owne consciences are so adiudged worthie of eternal

eternall death, that will they nill they they are compelled to acknowledge the cause of their damnation in themselues, howe so euer of set purpose they sometyme doe suppresse it, and laye the fault vpon God.

4 If against this answere they aryse as they are wont, skriuing that it is vnmeete that they should dye in this their corruption, seeing they are predestinate by the ordinance of God to the same corruption, which is nowe alledged for the cause of damnation, he sheweth how it may bee answeared out of the place of Paule, that the reason of Gods righteousnes is higher then that it is either to be measured by the measure of man, or comprehended by the slender capacitie of mans witte.

Rom.9.20.
Pro.21.10.
1.Tim.5.22.

5 This same he confirmeth by Augustines authoritie, & setteth it out with an excellent confirmation: Augustine sayeth, Thou being a man, seekest an answere at my hande: and I also am a man: therefore let vs heare him that saieth, O man what art thou? Better is a faythful ignorance, then rashe knowledge:

ledge. Seeke merits: thou shalt find nothing but paine. O depth, Peter denyeth, the theefe beleeueth: O depth, seekest thou a reason? I will tremble at ỹ depth. Reason thou, I will wonder: Dispute thou, I will beleeue. I see depth, but I reach not the bottome. Paul rested, because he found wondering. He calleth the iudgementes of God vnsearchable: and art thou come to search them? He sayeth that his wayes are impossible to be traced out: & doest thou trace them? With proceeding further, we shall nothing profite, &c.

6 Their seconde obiection is, when they demaund, why God should impute those thinges for sinne to men, whereof he hath by his predestination, layd necessitie vppon men, whome that he may fully satisfie, hee bringeth forth two answeres and reiecteth: he approueth the third, taken out of Valla.

Pro. 16. 4.

7 It was decreed of God, that man shoulde perish by his falling away: this he confuteth by two reasons, and the authorities

authoritie of Auguſtine. Auguſtine ſayeth, we muſt holſomely confeſſe that which we moſt rightfully beleeue, that the God and Lorde of all things, which created all thinges very good, and foreknewe that euill thinges ſhould ſpring out of good, and knewe that it more pertayned to his almightie goodnes, euen of euill thinges to doe well, then to ſuffer them to be euill, that he ordered the lyfe of Angels and men, that in it he might firſt ſhewe what free will coulde doe, and then what the beneſite of his grace and iudgement of iuſtice coulde doe. *Ad Laurent.*

8 Neither did God onely permit this thing, but alſo willed it, and appoynted it: neither yet doth this neceſſitie, wherewith they be bounde by Gods predeſtination make them excuſed, ſeeing it is nothing els, but a diſpenſation of the righteouſnes of God, which is hidden in deede, but yet without faulte. And man deſerueth eternall death, not by Gods creation, but by his owne willing corruption. *Gen. 1. 31.*

9 This

9 This answere may suffice to take away not only all reason, but also all couloure of gainesaying: howsoeuer impiettie doe grinde and murmure.

10 That which in the thirde place they obiect, that by this doctrine of predestination doeth followe, that there is with God acception of persons: hee answereth two wayes: first by enterpreting what acception of persons is; secondly, shewing that there is no contrarietie herein. By the name of person is signified not a man, but those thinges which being seene with eyes in man, are wont to procure either fauour, grace, and dignitie, or hatred, contempt, and shame; as riches, wealth, power, nobilitie, office, countrey, excellency of beautie, and suche other: on the other side pouertie, neede, baseneste, vilenesse, contempt, and such lyke. Where God choseth one man, refusing an other, this commeth not of respecte of man, but of his mercy alone, which ought to haue libertie, to shew forth and vtter it selfe, where and when it pleaseth him.

Act. 10. 34. Rom. 2. 10. Col. 3. 28.

11 He wipeth away the confirmatiō which

which they alledge for their opinion, not only by reason, but also by the authoritie of Augustine, whose words are these: Faith in the first man the whole masse of mankinde fell into condemnation, those vessels that are made of it to honour, are not the vessels of their own righteousnes, but of the mercy of God: and where as others are made to dishonour, the same is not to be imputed to unrighteousnes, but to judgement. That is to those whome he refuseth, God rendreth due paine, to those whome he calleth, he giueth undeserued grace: that they are deliuered from all accusation after the maner of a Creditor, in whose power it is to forgiue, to the one, & all to the other. Therefore the Lord also may giue grace to whome he will, because he is mercifull: and giue it not to all, because he is a iust Iudge. He may by giuing to some, that which they doe not deserue, shew his free grace, and by not giuing to all, declare what all deserue; for where as Paul writeth, that God enclosed all under sinne, that he might haue mercy vpon all, it is there-

Epist. 106. ad prael. & gla.

De bono Persev. Cap. 12.

Rom. 11. 32.

Eph. 2.4.

1. Thes. 4.7.
Eph. 2.5.

In this Chapter there are three parts. Rom. 8. 28.
Upon the plaine the with the argument Rom. 8. 15.
is fully in the first where of the treatise
of the elect, frō the vers. 1. to the 12.
of the reprobate, from the 12. to the 23.
This election which otherwise God
hath known with him selfe, he doeth at
length disclose it by his calling, and in
the same is nothing to be required, be-
sides the free mercyes of God: that is,
as he hath freely chosen them whom he
would: so doeth he freely call, whom
he hath chosen. Every one ẏ hath heard
of the Father, and hath learned, cōmi-
eth to me: but there is none that hea-
reth and learneth of the Father, & com-
meth not to me, for if every one which
hath heard of the Father, and learned Aug. de prad. SS. sanct. Cap. 8.
commeth: truely every one ẏ commeth
not, hath not heard of the Father, nor
learned: for if he had heard & learned, he
would come. This grace which is for-
ced into the hearts of men, is received
into hard hart: for it is therfore giuē ẏ
the stone of hard may be taken a-
way: when therfore the father is heard
of him, he taketh away ẏ stony hart & gi-

with a liuely heart, that so he maketh the
children of promise, and vessels of mercy:
which hath beforehand prepared to glory.
Why therefore doeth he not teache all,
that they may come to Christ, but be-
cause all whom he teacheth, he inwardly
he teacheth: whome he doeth not teach
by his gouernment, he doeth not teache: he
therefore hath mercy vppon whome he
will, and hardeneth whom he will.

The nature and disposition of
calling, doeth clearely shewe that it
commeth from no other place thā from
the free mercy of God.

Here we must beware that we
make not our selues fellowe workers
with God, & reputing our election
vncertaine and vnsufficiently till it be
confirmed by Faith as by a sealed, lyke
hange the same of the latter: & vnto
the other part it be confirmed by Faith
the promises be, rather that which was
before layd vp in the hid treasure of
God, shall by this meanes
be shewed vnto vs.

Deu.30.14.

God,

God, to know frō the what is determined of vs at the iudgement seat of God: but rather we must beginne at our calling, whereby God as by a token will confirme to vs so much as is lawfull to be knowne of his counsell. Esai. 25. 1. 2.

5. Seeing we are chosen in Christ Iesus, in him alone the certaintie of our election is to be sought: and no man can be sure of his election, but he that resteth vpon Christ only. Mat. 3. 17. Ephe. 1. 4.

6 If we be assertayned of an vndoubted calling, wee may certainly determine that wee are the elect: but seeing against this assurance certayne places are alledged: before hee answeare them, he confirmeth by many testimonyes that Christe hath deliuered vs from all rare and doubt. Iob. 6. 37. Rom. 8. 30. Mat. 22. 14.

7. 8. 9. Moreouer, he answereth to certayne places where they that seemed to bee Christes, are reuolted and fallen backe from him, and that vnto destruction: because they neuer had in them faith that is sincere & pure, whereby the assured-

Phi. 3.7.
Act. 10.2.

Mal. 4.1.
1. Cor 4.7.

Act. 13.48.
Act. 16.14.

Rom. 9.17.
1. Sam. 2.25.

Ezec.14.11.

Ezec.18.23.

1.Tim.1.16.

Deut. 4.7
Psalm. 115.3
Exo. 33.19.
Ezek. 36.26
Matth. 23.25
Ephe. 2.10
2. Tim. 1.10
Ephe. 2.13

blessed hope, and comming of the glorious
of the great God our Saviour Iesus Christ,
maketh vs prophane, prone vnto wicked
temptations, hasting to the forgetting of
Phil.3.8 perfect felicitie, which we haue heard
Rom.8.19 fully disputed vpon of the Philosophers,
but yet it behoueth to remember that
it was yet set before vs for the reformati-
on. Wherefore our minds must be
lifted vp thereunto, especially seeing the
holy Scriptures do after the same manner
desire the same thing, and in many
1.Cor.15.14 places by the very weight of the thing
2.Cor.4.10 our endeuour should be inflamed, seeing
that except the dead rise againe, the
whole Gospel is vnprofitable and vnfru-
full: but because the thing is hard to
be vnderstood, that faith may more easily
Luke.24.6 lift vp it selfe, the Scriptures do
1.Cor.15.6 Acts.9.4 leade vs from the flesh, the Resurrection of
Christ, the other the omnipotencie of
God, the first power of the soule, the
last in the 4. section, where it teacheth
how farre we are directed by the infi-
Phil.3.20 nite power of God, in restoring the reso-
1.Cor.15.35.37 rection, and that it is vnmeete to iudge
of the things that may be wrought by the power

where

Eccle. 9.4
Marke. 12.18
Luke. 20.27
Acts. 23.8

Reue. 20.4

2. Pet. 1.14
2. Cor. 5.1
Heb. 12.23

peare,

peare, he sheweth to what effect they
2.Cor.5.2 shall arise: that is, that the bodies which
after the dissolution of the body, till the
day of the last iudgement.

07 This last of them which saie that
soules shall not receiue the same
bodies wherwith they are now clothed,
but shall haue newe and other bodies,
the better to roote it out, first hee taketh
Matth.19.28 away the obiectiō of the Manichies de-
nying the resurrection of the flesh, be-
cause it is vncleane: Secondly he
proueth that no other body shall rise
than this.

08 This argument he prosecuteth, and
Col.2.14. by that occasion hee girdeth him selfe to
Rom.8.11 expounde the maner of the resurrecti-
on.

09 Neither is it any thing to the con-
Iohn.12.25 trary, that the resurrection doeth
Matth.25.31 pertaine to the wicked, and the accursed
Acts.24.15 of God, no lesse then to the Saintes: al-
though not in the same maner.

10 After he hath laide these thinges,
hee passeth from the resurrection to the
Ose.13.14 eternall felicitie, which is the ende of
1.Cor.15.54 the resurrection, wherof he affirmeth
two thinges, that the excellencie therof
farre

Rom. 8. 22

Matth. 8. 12
Esa. 66. 24
1. Thes. 1. 9
Psalm. 9. 9

Of the outwarde meanes

and helpes wherewith God doeth *allure vs to the fellowship of Christ*, and holdeth vs in the same.

The Argument.

THere are three places onely, which hee discusseth chiefly in this booke, the first is of the Church, frō the 1. to the 13. the other of the sacraments from the 14. to the 19. The third, of politike administration, 20.

But the first which is extended to the end of the 13. Chap. conteineth many things, all which notwithstanding may be referred to foure principall Chapters, for first he reasoneth of the order whereby the Church may be knowne, because necessarily with it wee must haue vnitie in reuerence, 1. & 2. Moreouer of the regiment & gouernment of the Church, from the 3. to the 7. where first he sheweth what is the order of gouerning the Church which he sheweth is deliuered out of the pure word of God. 3. Moreouer what fourme was vsed of the olde fathers. 4. Last of all, what it is which florisheth at this day

vnder

vnder papistry. 5. By which occasiō he specially speaketh of Supremacie, 6. And sheweth by what degrees he exalted himself to the height. 7. Thirdly he speaketh of the power of the Church, from the 32. to the 42. And first as touching the opinions of faith which either in singular or vniuersal coūcels is resident. 9. Moreouer in Suffragans. 10. Last of all Ecclesiasticall iurisdiction. 11. Fourthly hee descendeth to the discipline of the Church, and first entreateth of the matter it self. 12. Then also of a certain vice like to it, wherin many haue offended, whyle namyng vowes they would publysh to themselues certain voluntary kynds of disciplines. 13.

The second place of sacramentes hath three parts, for first he entreateth of sacramentes generally. 14. Moreouer of both seuerally, frō the 15. to the 18. and first of baptisme. 15. By occasion wherof he entreateth also apart of baptising of children. 16. Moreouer of the Lordes supper. 17. by occasiō wherof he intreateth of the Masse. 18. Last of those fiue which were falsly counted a litle before Sacramentes. 19.

What is to be said of the third, the Chapter it self will declare. 20.

Cap. 1.

Cap. 1.
Of the true Church with which wee ought to keepe vnitie, because it is the mother of the faithfull.

Firſt, he briefly expoundeth the article, and alſo ſheweth by what maner names the Church is commended to vs, from the firſt, to the fifth. Secondarily, by what meanes it may be knowne, from the 7. to the 9. Laſt of all both diligently it is to ſeke from it, from the 10. to the 29.

I Beleue holy Church. Becauſe the Lord hath delyuered vnto it whatſoeuer might be neceſſary to y holy conſent of faith, & right order, becauſe ſhe is the mother of the faithfull, and doth not only by her miniſtery nourith them, whyle they are infants, but alſo by her motherly care nourſheth them, till they growe to riper ages at length come to the marke of faith: for it is not lawful

Where are made three places which he treateth of chiefly in this booke, viz.

which
[illegible] Of prouincial counsel. Cap. 9.
Moreouer in hearing causes. Cap. 10.
Last of all in Ecclesiasticall Iurisdiction. Cap. 11.

Fourthly, he discendeth to the discipline of the church: and
- First he treateth thereof. Chap. 12.
- Then also he handleth a certaine vice vsure to the same, wherein many offended while hebeing bound, would as it were publish to them selues a certaine voluntarie kinde of discipline. Chap. 13.

The second is of sacraments, which hath three parts: For
- First he treateth generally of sacraments.
- Secondly of both seuerally: and
  - First of Baptisme, and of that
    - First generally. Chap. 15.
    - Secondly of the baptisme of Children. Cap. 16.
  - Secondly of the supper of the Lord, &
    - First of true loue, and naturall institution thereof. cap. 17
    - Secondly of a contrarie Sacrilege, that is, of the popish Masse. Cap. 18.
- Last of all of those fiue which a little before are counted Sacraments. Cap. 19.

The third of politicall gouernment, whereof
- First in generall he treateth of
- Secondly of euery particular part of
  - The Magistrate.
  - The Lawes.
  - The People.

} Chap. 20.

The first is of the Church, which containeth many things, all which notwithstanding may fitly be deuided into foure parts. For

- First he disputeth of the reason whereby the church may be known, because we must keepe vnitie with it. Cap. 1. & 2.
- Secondly of the regiment of the Church, where.
  - First he sheweth what the order is of gouerning the Church, which is deliuered vs out of the pure word of God. Cap. 3.
  - Secondly what forme of gouernment the Fathers vsed. Chap. 4.
  - Last of all what it is which at this day is vsed with the Pope, Cap. 5. by occasion whereof
    - he treateth of supremacie specially. Chap. 6.
    - And he sheweth by what degrees he is aduanced to that height. Chap. 7.
- Thirdly of the power of the church: and
  - First as touching the ordinances of faith, which
    - Is set vppon either in euery particular or vniuersall councell. Cap. 8.
    - Of vniuersall councels Cap. 9.
  - Moreouer in hearing causes. Cap. 10.
  - Last of all in Ecclesiasticall [illegible]

lawful that thole thinges bee fenered
which GOD hath conioyned, that to Gal. 4. 26
whom he is a father, the Church is also
mother.

2 In what sense the articles of the
Creede are of the Church to bee under-
stoode: wh ere namely also bee treateth
of the prepolition (in) and of the Epithe-
ton, Catholike or vniuersall, that all
the elect of God are so knit together
in Christe, that as they hang vpon
one head, so they may growe together Ephe. 4. 15. 16
as it were in one body. Wherefore al-
though sorowfull desolation crieth out,
that there is nothing left of the church,
yet let vs know that Christs death is 1. King. 19. 18
fruitefull, and that God both merue- Act. 12. 6
lously in secrete corners pursue his
Church.

3 In what sense the communion of
Saintes is aduow, & with what meanes Act. 4. 32
and stayes it is preserued: first it stan- Ephe. 4. 4
deth by Gods election, and standeth
also togeather with his eternall proui-
dence: then is it ioyned with the stedi-
fastnesse of Christ, who will suffer no
more his faithfull to bee plucked from

him then his owne members to be rente
& torne in peeces: beliefe. We are assured
Ioel. 2. 32 that truely shall alway abide with vs,
Psalm. 46. 6 so long as we are holden in the bosome
of Christ: Last of all wee feele that the
promises belong to vs, so much can the
partaking of the Church do, that it ioy-
neth vs in ỹ fellowship of God, neither
is it needefull to see the Church it selfe
with our eyes, or feele that with our
handes.

4 The Church is not unworthily cal-
led our mother, for thee conceaueth vs
in her wombe, bringeth vs forth, fe-
deth vs with her breste, and kepeth vs
Matth. 22. 30 vnder her custodie, vntill being vncloa-
Esay. 37. 32 thed of mortall flesh, wee bee like vnto
Angels, neither is there any saluation
out of her bosome. As contrarily they
are said to wrike their names among the
Psal. 106. 4 Citizens of Hierusalem, ỹ turne them-
selues to the following of true godli-
nesse, so that the departing from the
Church is alwaies damnable.

Ephe. 4. 11 5 We more at large vnderstand by
what meanes thee is appointed vs in
steede of a mother, hauing ỹ Lorde
hath

hath ordained with her such ministery which should be greatly to our edification, till by her education we grow to man's age. Therefore this manner of education is not to be despised which is profitable for us two wayes, and to this end the ble of the Churches is very necessary which is not only called his seed but also to take away al superstition his forestole.

Gal. 3. 24

6. The ministerie notwithstanding it is very forcible, is not yet separated from God. Now touching the second part of the treatie of the Church, first he sheweth that the Scriptures speake two sorts of it, that is to say, visible and invisible. In the visible Church are commonly many hypocrites, covetous persons, ambitious persons, &c. The invisible is not so, but the true Churche is such, wherein none are received, but they that by grace of adoption are ꝑ children of God, & by sanctification of the spirite lively members of Christ, and comprehendeth generally all the elect frō the

beginning of the worlde, to the worlds end, scattered throughe the face of the whole worlde.

8 Also yt is Gods singular prerogatiue to knowe all are truely his, yet haue we marked out by certaine notes to vs (as much as is lawe expediente for vs) what they are that are counted for children, but the same not by certeinte of faith, but by iudgement of charitie.

9 Last of all the ministery of y worde and sacraments are notes of the church there is not alike reason of euery man for although they professe true godlinesse, yet may they be straungers from the Church.

10 As touching the thirde, her counteth him for a traiterous runnagate and reuolter of religion, that withdraweth himself from such christian felowship: the Church is counted a pillery & stay of truethy, and the spouse of God his spoule and fayre: neither can they be imagined any fault in, for y whom she with wicked breach of faith is deuorced, marriage bought the deare bloud, holily vouchsafed to ioyne to her body.

1. Tim. 3. 15
Ephe. 5. 27

11. We must be so much the more diligent to imprint these markes in our mindes, as the diuell laboureth to take away either these markes of ꝓ Church, or else if he may not do it, by defection and falling away forcibly to take vs from the Church.

12. There is not sufficient cause why any man should estrange himself from the Church, yea although the common profession bee corrupted with certaine corruptiõs, for diuersitie of opinions about matters not necessary ought to be no ground of disagreement among christians: in the meane time euery member ought to amend ꝓ which is amisse. *Phil.3.15* *1.Cor.14.30*

13. Much more because the life of some is stuffed with many vices, for although the Church of Christ be holy, yet as it mingled with good & euill men: it is like a floore wherein the wheate is gathered together that lieth hidden vnder the chaffe, till being cleansed with fanne and sieue, it bee at length layde vp in garner: therefore in paine sicke then ꝓ Church sprinkled with no spot, nor the Lord hath promised that *Matth.13.47*

the Church, till the day of iudgement shalbe troubled with euil.

14 But seeing that is not equally referred of al men, but (which chiefly belongeth to the vices of manners) he prouideth, y same to bee sufficiently declared by the example of the Corinthes, who notwithstanding y they are infected with many vices, doe not onely not reiect them with extreme thunderbolts of excommunion, or banishment fro the kingdome of Christ, but also reputeth it a Church of Christ, a fellowship of saints, to haue founde a Church among the Galathians which almost were bitter forsakers of the Gospell.

1.Cor.1.11

Galat 1

15 Moreouer that which they obiect out of Paul, that wicked me must not be suffered in our company, he plainly sheweth it, y it doth belong nothing to the matter, bicause y iudgement of such separation belongeth not to euery man, but to the Church only.

1.Cor.5.12

16 Thirdly by Augustines authority, y most grim reasons, he condemneth euery way warres not to prouide for the safety of polities, but of a proude & fierce opinion. Thereof Augustin gluerh this

yeuselfe to godly & quiet men, that they
mercifully correct that, which they can,
& that which they cannot, patiently to
beare, & grone, & mourne in loue, vntill
God either amend them, or at harueſt
vote ly the fares, & fanne out ỹ chaffe.
357. Fourthly, becauſe they pretende
that the church is called holy, & therfore
may not be counted as a Church which
ſolowth in ſuch corruptions; this alſo
he taketh away, ſhewing ỹ of holynes
is no other ruſe, the ſuch as is alwaies
very farre in this woald frō their perfe-
ctiō, although one Prophet ſaith, That
there ſhall be a holy Hieruſale, through
which Strangers ſhall not paſſe: & ano-
ther ſaith: There ſhalbe a holy temple,
whervnto vncleane ſhal not enter: they
are not ſo to be vnderſtood, as though
there were no ſpot in the members of
the Church: but for ỹ with their whole
endeuour, they aſpire to holines & ſoun
pureneſs, & by the goodnes of God clean-
neſſe is aſcriben to the which they haue
not yet fully obteined. And although al
mankinde is defiled & corrupted by A-
dams ſin, yet out of this, as if there out
of a polluted maſſe, God alwaies ſanct-

Cont. Par. lib. 3. Cap. 1.

Ephe. 5. 25

Ioel. 3. 17

Eſay. 35. 8

fiery sonne vexeth vnto yonouty, that
there should be no age without feeling
of his mercy.

Psalm. 89.4

18.19 Thirdly, he proueth that sathe
corruptions were of great strength in al
ages in the Church, yet did neither the
Prophets depart from their vile Church
nor the Apostles, nor Christ himselfe
fro that which was in their time, there
fore saith Cyprian, Though there be
seene tares or chaffe vanities in the
Church, yet there is no cause why we
should depart from y Church: we must
only labour that we may be wheate, but
must vse diligence & endeuour as much
as we can, that we may be a golden or
siluer vessell, but to breake the earthen
vessels is the only worke of the Lord
to whom is geuen all power.

Lib. 3. Epist. 5

20.21 Last of all he confirmeth this
heresy, y in the Creed remission of sins
is so aptly ioined y it is manifest it be
logeth to the Church, & the same is such
that not only remitteth sins once when
the Lord receiueth vs into the Church,
but also doth as we daily.

Esay 33.14. Ose. 2.18

22 And this may further be

by this one thing, that the keyes of the Church are principally giue to this end, to bestow daily vpon vs this goodnes. *Mat.16.19. Iob.20.23.*

23 But seing the Donatians & certaine Anabaptists against these things which in the last place he disputed of concerning the blemishes of the church, do faine that ỳ people of God in baptisme are regenerate into a pure and Angelicall life, which can not afterward be corrupted with any filth of vices: but to them that are falne, after they haue receiued grace, there is no hope of pardon left: First he manifestly confuteth this errour by that fourme of prayer, which was instituted of the Lorde, wherby they confesse them selues debters. *Mat.5.12.*

24 Moreouer, by certaine examples taken out of the old Testament and by Moses authoritie, whē the people were falne into an Apostasie. *Gen.33.18. Deu.30.3.*

25 And by certayne testimonyes of the Prophets. *Ier.1.3. Ezec.18.23.*

26 Afterwards also by the newe Testament, and reasons and testimonyes, and first by particular examples.

27 Moreouer he confirmeth & theiv
eth by generall, a singular testimony
out of the Psalmes and the order of the
Creede, whereby we are taught there
remayneth continuall pardon of sinne.
28 Thirdly when to confirme their
error, they crye out saying, they meane
not euery sinne, but voluntaries only, he
also ouercommeth this by three argu-
ments: the first whereof is taken from
the sacrifices of the lawe, where the lord
commaundeth one sort of sacrifice to be
offered for clensing of the wilfull sinnes
of the faithful, an other to redeeme their
ignorance, an other argument from the
sinnes of the Gospel, as of ỹ Corinthi-
ans: the third of examples as of Peter.
29 Last of all, least they should think
that some of the fathers make for them,
because they woulde not that solemne
repentance shoulde no more be iterated
then Baptisme, first this, their seueri-
tie is interpreted. Moreouer he setteth
against and preferreth the moderation
and facilitie graunted in his worde to
the seueritie of the fathers.

Leuit. 4.
Gen. 33. 18.
2. Sam. 11. 4.

Cap. 11.

Cap. 2.

A comparison of the false Church with the true.

WHere falshode and lying hath vsurped the dominion, there is no Church. For the foundation of the Church is layd vpon the doctrine of the Apostles and Prophetes, Christe being himselfe the head corner stone, therfore if the doctrine of the Apostles and Prophetes by whome the faithfull are commaunded to repose their saluation in only Christ, be taken away, the Church muste nedes fall downe. Eph. 2. 20. 1. Tim. 3. 15.

Seing the case standeth in such state vnder Papistry, there is no church here remaining, yet they buckle vpp themselues and their Churche highly with commendations to vs, and dare boldly that all those are Schismatikes & Heretikes, which think the contrary: Seeing there fore of both, first their succession wherewith they boast their Church, he proueth is of no waight.

3 Succession is nothing auailable, vnlesse it haue true vnitation ioyned,

In vaine they crye, the Temple of the Lord. Ier. 7. 4.

For the Lorde doth acknowledge no where any thing for his, but where his word is heard, and reuerently obserued. Exo. 10. 4. Gal. 4. 22. Gen. 2. 1. Ioh. 18. 37. Ioh. 10. 4.

ned, first by examples and testimonies of Scripture. Moreouer, by reason, drawne fro a similitude of Camerons. Last of all, he confirmeth it by Augustines authoritie, who saieth, the church is sometime couered with multitude of offences as with a cloude, sometymes, calmenesse of time appeareth quiet and free, sometimes it is hidden & troubled with want of tribulations and temptations.

4 Whatsoeuer the they do pretend, there is no Church where the worde of God appeareth not.

5 Moreouer as touching their reproch and false accusation whereby they accuse vs of Schisme, and Heresie, he wipeth away the same cleane by an argument taken from a definition, as well out of Augustine as out of the Scripture, for they are Schismatikes & Heretikes, which making a diuision breake in funder the communion of the church, which is to be together with true loue, that is, the agreement of true doctrine and brotherly charitie. Whereupon Augustine putteth this difference be-

tweene

ancient Heretikes and Schismatikes, that Heretikes indeed do bring false doctrines to corrupt the puritie of Faith, but the Schismakes sometime where there is like Faith, breake the bond of fellowship, for this consisting of charitie so hangeth vpon the vnitie of Faith, that Faith ought to be the beginning, the end, & daily rule, for as it is the vnitie of the Church is commended vnto vs, this is required, ỹ while our minds agree in Christ, our wills also may bee ioyned together with mutuall well willing in Christ.

Ephes. 4.3. Phil. 2.2.

This same is also confirmed by Cyprians authoritie, ỹ thereby that their detractions, wherewith they accuse vs, haue no power of truth, for Christ foretolde his Apostles that they should be cast out of ỹ Synagogs for his names sake.

Ioh. 16.2.

The better to deliuer al those from crime which haue fell from the corruptelles of idolatry, to the puritie of the gospell, he bringeth that the Romish Church is neuer wils to be affirmed them the true Catholical Church, for they had the true

Church

Churches among them where they continued in the lawes of the covenant, till they went out of kinde to Idolatry and superstition, estranging them selues from Iudaysme vnder Hieroboam.

8 But what it hath beene, hereafter more at large declareth: for Ieroboam first made Calues, the Iewes defiled them selues with wicked superstitious maners, so among the Israelites in king Achabs reigne, there was no amendement, and from thence they became wicked and worse.

9 Herupon he concludeth, that they do vnwisely, while they would ioyne in to the communion of their Churches, there are two things which by this meanes they desire to worke from vs. First that we should communicate with their prayers, Sacraments, & all their Ceremonies: Moreouer, that whatsoeuer honour, power, & iurisdiction Christ hath giuen to his Church, the same we should giue to their church. By the first these he handleth in this place, namely that God commaunded all seruice to be of his worshippings, so that there was not

Idolatry

prophete or goodly man that once ministred in Bethel.

Of the last, where he proueth that 1. Tim. 3. 15.
if they were of the church, then the church is not the piller of truth, but the stay of lying: not the Tabernacle of the liuing God, but the receptacle of Idols.

Neither yet is the whole title of the Church to be denied them, where also is shewed as much as may be gathered, that after a sort the Church is with them, although it want the lawful forme of a Church. For it is foretold that Antichrist shall sit in the temple of God: therefore they haue a Church, but such as is prophaned with vngodlines, full of sacrilege and damnable doctrines: such wherin Christ lieth half buried, the gospell ouerwhelmed, godlines banished, & worship of God in a manner abolished. Dan. 9. 27. 2. Thes. 2. 4.

Cap. 3.

Of the teachers and Ministers of the church, & of their election and office.

Firstly he perfitteth certain things after a sort, frō the 1. to the 7. Where in part he speaketh of euery one: frō the 8. to the 11. of all: he handleth at length the ordinatiō and vocatiō of Ministers,

from

from the 10. to the 16.

Mat.26.

1 Protesting that he will speake of the other wherewith he knowe would haue his Churche gouerned, he deferreth only to Ecclesiasticall orders (as they are called) first he speaketh of them generally, that is to say, that God who only ruleth and beareth preheminence ouer the Church, and who can teach vs by himselfe or by Angels, yet he doth it by the ministery of men, first to shew his good will towards vs: Secondly to accustome vs to humilitie & obedience. Last of all, that men being ioynde by this bond, may better learne to mayntaine mutuall charitie betweene themselues.

2 The ministery of men is the chiefest meane, whereby the faythfull cleaue together in one bodie. Christe is gone vp on high to fulfill all thinges, which fulfilling he, by his ministers to whom he hath committed offices and giuen graces to execute that worke, he disposeth his gifts to his Church, and after a sort ministreth him selfe present extending the power of his Spirit in this institution,

Eph.4.10.

Eph.4.13.

that it should not be vaine or idle, so the restoring of all things is perfourmed, so the body of Christ is edified, so we in all things grow into him that is head.

3 And to this end is ỹ dignitie therof commended to vs by the Lorde, with so excellent testimonies, and the necessitie with many examples. *Esai.52.8.* *Mat.5.15.*

4 When he hath set these things in order, he prepareth to intreate of euerie order, and first of Apostles, Prophetes, and Euangelists, all whose offices are but for a tyme, but the Pastours and Teachers were suche, as the Churche could neuer want them. *Ephe.4.12.*

5 If we ioyne the Euangelists with the Apostles (as almost they are one) we shall haue two couples after a sort, answering one to an other, for our Teachers and Pastors haue almost all one office, with the olde Prophetes and Apostles, for all were sent to preach the worde, but the Apostles and Prophets were garnished with a particular title aboue the rest. *Luk.6.13.* *Gal.1.1.*

6 That he sheweth more at large in the Apostles & Pastors, that is to say, *Mat.28.9.* *1.Cor.4.1.*

that the miniſtration of the worde and Sacraments pertaineth to both.

7 Albeit we aſſigne to euery Paſtor his ſeuerall Church, yet ſo in the meane tyme euery man is not bounde to one Church, but alſo he may helpe others, ſo that publike profite ſo require, if it be rightly done, and in order.

Act.14.23. Tit.1.5.

8 Biſhops, Prieſtes, Paſtours, and Miniſters with the Apoſtle are one and the ſame: he omitteth other temporary functions: but there were two which alway remayned, beſides them that belong to the Miniſtery of the worde, & are mentioned of before: that is to ſay, gouernment, whereof he ſpeaketh afterward, and the care of the poore.

Phil.1.1. Act.20.17.

9 As concerning the care of the poore, the ſame was committed to Deacons and widowes, whereof they ſerued the Church in diſtributing to the poore, the other in healing the poore.

Rom.12.8. 1.Tim.5.10. Act.6.3.

10 In the holy aſſembly all thinges muſt be done decently and in order, and ſo he maketh him ſelfe way to intreate of Miniſters calling.

11 But the diſcourſe therof ſhalbe in

in foure pointes, that is, what maner of Ministers, how and by whom Ministers ought to be instituted, with what stage and ceremony they are to be admitted: but he speaketh not here of an outwarde (which notwithstanding is most needefull) but of an inwarde and solemne calling. I.Cor.12.7.

12 What manner of Bishoppes, and how they must be called. Tit.1.9. I.Tim.3.1.

13 As touching the third, that the Apostles were called by the Lorde: but herein is some peculiar thing. Gal.1.12. Act.1.13.

14 Our Ministers, Pastors, and Bishoppes, must be appointed of men, & many also of the Apostles, although they were called of the Lorde, yet were they appointed by men. Gal.1.8. Act.13.2.

15 To whom then may this election apperteine, not to any one truely, but that by Elders by the peoples consent and allowance they might be created, which might be thought meete: which manie take to Titus and Timothie, ment that they went only before the people in doctrine and holesome counsailes, not that they onely excluding Act.14.23.

Leui.8.6. Nu.20.26. all other, and shoulde doe what they listed, which was performed in the Leuites, that the people should haue their consent, and in Matthias and the seuen Deacons.

Gen.49.14. Mat.19.15. 16 As touching the last, the fourme of ordering was no other then Imposition of handes, but for the same there is no commaundement. but it seemeth to come from the Hebrews, which would present to God, by laying on of handes, that which they would haue blessed and halowed, which our Lord followed whē he prayed ouer Infants.

Cap. 4.

Of the state of the Church & the manner of gouerning that was in vse before papacie.

FIrst he sheweth what they shoulde be, from the 1. to the 9. Moreouer he intreateth of the calling of Ministers & Bishops, from the 10. to the 15.

1 All the Ministers ỹ the old Church had, are diuided into three orders, Priests, Elders, and Deacons.

2 In

2 In euery Citie there was one company of Priestes which had charge of doctrine and Sacramentes, they chose one of their company whom they called Bishoppe, that dissentions shoulde not growe of equalitie, as it is wōt to come to passe, to them sometymes were appointed countrey Bishoppes, all which notwithstanding were occupied in the worde and Sacramentes, and in teaching youth. *Tit.1.9.*

3 This last hee prosecuteth more at large by Hierome and Gregories authoritie. The Priest, sayeth Gregorie doteth, if there be no sound heard of him because he aketh against him selfe the wrath of the secret Iudge, if he go without sound of preaching, and in an other place when Paule testifieth that hee is cleane from the bloud of all, in this saying, we be convinced, we be bound, we be the men to be guilty which are called Priestes, which besides the euilles we haue of our owne, adde also the deathes of other, because we kil so many, as we being luke warme and silent, doe daily se to goe to death. *Epist.4.Ham.in Ezc.* *Act.20.16.*

4 There haue bene Archbishops and Patriarches, but their vse was rare, which were appointed to discusse matters in prouincial synodes, which could not be ended by a fewe.

5 The Deacons vnder the appointment of the Bishops, did distribute the goods of the Church, partly to the Ministers, partly to feede the poore. Subdeacons and Archdeacons had place in the Church.

6 There was suche distribution of the Churche goods, that neyther the Ministers wanted nourishment, nor the poore were neglected.

7 When fayth and vprightnesse of the Deacons began to waxe cold in ministring the goods of the Church, it was decreed by Canons, that they should be diuided into foure partes.

8 Albeit, one parte should be followed vppon the garnishing of holy thinges, yet the seuerall partes were geuen to the poore, when and as often as they stood in neede thereof.

1. Tim. 3. 2.

9 Besides these orders, some were also lewe Clerkes, to that ende that the Lawes,

some

some Ostiarij, doorekepers, and other some Acoluthi, followers, which are the offices they are appoynted vnto. These offices are not so much functiõs, which are kindled by true Ministers of the Church, as certaine exercises, and as it were the Rudimentes of younglingen.

10 As concerning their solemne calling out of those foure which before hee hath put to be cõsidered of in the Cap. 3. sect. 11. The two first must faythfully be obserued from the olde Churche, vnlesse because by succesle of time with vnmoderate seueritie they required single lyfe in those that were chosen, but in the third they differed much. Contrary to Paule. 1. Tit. 3. 2.

11 In chosing Bishoppes the people had their libertie long preserued them, whereuppon came this saying, Let him that shall beare rule ouer all, bee chosen of all.

12 But afterwarde it was inclined in certayne Councels, least the matter shoulde be permitted to the vnaduised multitude.

13 This order of chosing continued

ed, afterward the decrees coulde not repugne against it, which Gratian gathered together to an other ende.

14 As concerning the fourth, that is, by what fourme the Ministers were admitted into their office after election, the Bishoppes were wont to assemble together.

15 After by little and little a diuerse manner grewe, that they which were chosen, shoulde resort to the Metropolitane Citie, to fetch their ordering, but there was no custome, but imposition of hands, but that the Bishops had some decking in a solemne company.

Cap. 5.

That the old fourme of gouernment is vtterly ouerthrowne by the tyranny of the Papasie.

THe Chapters being diuided into partes, first he thinketh to discusse both, who and what men, and in what order they shoulde be called vnder the papasie to this ministery: that he doth from the first to the seuenth. Moreouer howe faithfully they may execute their office,

office, from the 8. to the 19.

1 As concerning the first where hée graunteth the first to the Bishops, in this disputation for honors sake, first he sheweth who, and what men must bée chosen, that is, the vnlearned, dissolute, boies, Sodomites.

2 Moreouer as concerning the thirde member, that is to say, the order of chosing, al that right of the *people in chosing, is take away, against Leo, Cyprian and many decrees or Synodes, neither can they bée excused with that coller they alledge.

* That he complaineth the peoples right to be abridged, it is doubtfull whether it were but for a time, and tied to certaine circumstances, I truely cannot be perswaded to graunt such right to the people, as our churches are nowe gouerned.

3 They haue violently gotten to thē selues those turnes, not (as they faine) to remedy miserable things, but to establish their owne tyranny, at length the *Princes obteined of them to name the Bishops an example no lesse filthie then the other, and that which ought to be farre from a good Prince.

* Notwithstanding since that Papistie preuailed, certaine Emperours and reasons, as 5. and Edward the 3. King of England in an Epistle to the Pope, prooueth that the Bishops election did appertaine to his Progenitors. haue withstoode the Popes, concerning such rites appertaining to them only, as Henry the 4. and

14 When he hath spoken of election of Bishops, comming to the election of Priestes and Deacones: hee reprooueth the same for two causes: first for y they are ordeined to an other ende: Moreouer, because none are appointed to any certain place, besides a thousand other deceites.

5 In the ordinances of these how diuerse abuses doe burst out.

6, 7 In the collations of Benefices are also many abuses.

Comming to the second part of the Chapter, that is to discusse how faithfully they fulfill their duetie: first, hee speaketh of Priests of what sort soeuer, from the 8. to the 14. Then also of Deacons, frō the 15. to the 19. In that they deuide their Priestes into monkes and Seculars; first hee denieth that those former haue any place in the prelature. Moreouer, if they haue, they doe not their duetie which is commanded them to doe.

Hom. 17.

Of the Seculars some haue certaine stipends whereby they are nourished, as Bishoprikes or Parishes

some

gate line, as hirelings by letting their dayly labor of a stipend gatheren thereupon. These are nothing lesse by the nature of their offices then Priestes.

10 Canons, Deanes, Chaplins, Parsons, and all that are fed with idle benefices, must be accounted in the same degree.

11 Bishops and Teachers have a godly and excellent office, if they did execute it, they forsake their Churches committed to them and cast the governance thereof farre from them.

12 This did Gegory cõsider of in his time: but Bernard being somewhat after, much more. The worlde, saith Gegory, is full of Priestes, but yet in harnest there are seldome workemen founde. Againe. What doe we Priestes which receaue rewarde and are no workemen? we leaue the ministerie of preaching, & to our punishement, as I sai, we are called Bishops that keepe the name of honour, and not of vertue.

Acts. 20. 28

13 The whole forme of Ecclesiastic call gouernment, which at this day flo-rifheth vnder Papisme, there is no-thing elle but a spoiling place where in theeues licentiously raunge without lawe and measure, howsoeuer they bragge them selues with the couller of the Apostles authoritie.

14 Their manners are most vile and wicked of all men, so that in them the light of the world, which Christ requ-reth the salt of the earth, true holynesse Matth. 5. 14 which shoulde be as a perpetual rule to iudge by, can by no meanes be founde, but riot wantonnesse, daintines and al kinde of lustes.

15 As touching the deaconshyp there is not at all among thē, although they holde a certaine shadow thereof.

16 The goodes of the Church are di-stributed to other vses, then accor-ding to olde custome they ought to bee, and they are not to be suffered.

17 All is to final purpose, which they alledge for themselues, that the digni-tie of the Church is beautifully upho-lden by earthly magnificence, and they wickedly

wickedly wrest many places of Scripture, to defend their beastlinesse, for in those places of scripture, the Prophets vnder the image of earthly thinges doe paint out vnto vs the heauenly glory of GOD that ought to shine in the Church.

18 They are wickedly carefull in adorning ỹ Church, when in the meane time they are touched with no care of the poore.

19 Neither only those things which others giue to Ecclesiasticall vses, but also the rentes which they receiue of their landes & proper possessions doeth fill them with no lesse superfluitie and riot contrary to Gods worde. *Titus. 1.7*

Cap. 6.
Of the Supremacie of the sea of Rome.

WHat Supremacie the Pope challengeth to himselfe.

2 The state of the question is, whether it be necessary for the true forme of Ecclesiasticall order that one sea, be aboue

bode the better bothe in vnitie and
power, that it may bee head of ỹ whole
body, that the high Priestes may proue
this, they drawe an Argument from
the high Priest with the Iewes. But
it is weake two wayes, because the
Iewes were on eache side compaſſed
with idolaters: ỹ they ſhould not be ouer
ſly drawne with varietie of religi-
ons. God appointed the place of wor-
ſhipping him in the middeſt part of the
lande, wher he ordeined ouer them one
head Biſhop, whome they all ſhould
haue regard vnto, that the better they
might bee kept in vnitie. But now
that religiō is ſpread into al the world,
it were an abſurditie that the East and
Weſt ſhoulde be geuen to another na-
tion. The Prieſthode was a figure of
Chriſt, but the Prieſthode being remo-
ued, the figure is also removed, not to the
Pope, but to Chriſt. 10.

Matth. 36. 18
1. Pet. 5. 2

3 Firſte he vrgeth continuely thoſe pla-
ces which they cite out of the new Te-
ſtament, ỹ that which Peter receiued
of ỹ Lord, he giueth by way of erhorta-
tion to all other Prieſtes, whereby we
may gather that either there was no

ning giuen to Peter, more then to the rest: or that Peter did equally communicate with other the power he had receiued, which may also appeare out of Christes owne mouth, when he saith, That to binde and to lose, is to retaine and forgiue sinnes, which Paul also in an other place very well declareth, when he saith That the Ministers of the Gospel haue commandemēt to reconcile men to God, and power to punish those that refuse it. *Iohn.20.23* *2.Cor.5.18*

Moreouer he ouerturneth the foundation wherwith they chiefly labour, that is, that heauenly answer of Christ to Peter, first by his owne true and natural exposition, & also by the Fathers authoritie, proouing that this was not only saide to Peter, but to others also, & he gaue to Peter at one time, but at other time gaue to ỳ rest. And Augustine saith, That Christ did it not to preferre one man before another, but to set out the vnitie of the Church. In an other place he saith, When they were all asked, only Peter answered, Thou art Christ, and it is saide to him, I will *Matth.18.* *Iohn.20.* *De simpli. cled.*

I will giue thée the keies, as though he alone had receiued the power of binding and losing, whereas both hée being one, laide the one for all, and hée receaued the other withall as bearing the person of vnitie.

Matth. 16. 18

5.6 Although it were spokē to Peter only, thou art Peter &c. yet it doth little help them: for that which Christe laide of Peter: Paule and Peter speketh of all Christians: it may as well be laide, that Andrewe is supreme, because he went before him in time, and brought him to Christ. Peter confessed in his owne and his brethrens name, that Christ is the Sonne of God, vpon this rocke, Christ buildeth his Church, because it is the only fundation, beside which there can be laide none other.

Ephe. 2. 20
1. Pet. 2. 5
Iohn. 1. 40
Matth. 16. 16
1. Cor. 3. 11

7 This hée confirmeth by many places of scripture which howe that Peter was nothing else then one of ỹ twelue, like fellowe with the rest; not Lorde, hée propounded to the counsell, if anything bée to be done, and geueth warning what is not to be done, but therewithall hée heareth other, hée commaun-

Act. 15. 7

de

hed the not by authoritie, but as his fellowes, when he was accused he answered for himself, when he was commanded by his felowes to goe to Samaria with John, he went. 1. Pet. 1. 8

8 But although Peter excelled the other Apostles in dignitie, yet it maketh nothing for supremasie in all the worlde.

1 But if this were graunted, that it is good and profitable that the whole worlde be held under Monarchia: Yet it may not therefore be graunted that the same shoulde take place in the government of the Church, howsoeuer ỳ Pope challengeth nothing else for him selfe then that he may be the Priestly head or chiefe vicar. But it is nothing, vnles they shewit was ordeined by Christ, for ỳ Apostle teacheth ỳ the whole ministration is dispersed through the members, and that the power floweth from it heauenly. Ephe. 1. 22 Col. 1. 18

10 Paul sometimes depainteth vnto vs a finely image of the Church, and commendeth the vnitie thereof, yet he maketh no mention of one head, which Ephe. 4. 10

Although the ground thereof

Dan. 11.2

Gal. 1.8

where he remained 7. yeares as Eusebius
writeth, from the death of Christ
to the end of Nerues Empire, in which
time they say he wrote diuers Epistles
yea some, whilest he late at Rome:
but was very little while, as more plainly
it shall appear. For Paule writing
to the Romanes, as he journied to Hie-
rusalem, where he was taken & brought
to Rome, maketh mention of Peter, and
yet he writeth that he wrote the Epistle
some yeares before he came to Rome,
neither doth he make mention of Peter
for when he writeth a great number

Rom. 15. 23

Rom. 16. 4.
Acts. 28. 16

Now if Peter were at Rome, it were a foule shame him not to forsake the gospel.

Cap. 7.

Of the beginning & encreasing of the Papacie of Rome, vntil it aduanced it selfe to this height, whereby both the liberty of the church was oppressed, and all right gouernment ouerthrowne.

THE Nicen Synode gaue the first place to ỹ Bishop of Rome among the Patriarkes, & it was commaunded to looke vnto the Cities adioining to it: but in Councels which followed not the Bishop of Rome, but others, held the Supremasie.

2 In the Councell at Calcedon although it toke the chief place, yet was it by an extraordinary meanes, and not obserued of the Successours and other Councels.

3 Yea the auncient Fathers did not vouchsafe him such titles. For Cyprian making mention of Cornelius, setteth him out with no other name, than Brother, fellow Bishop, or in fellowe office. Lib. 2. Epist. 2. & lib. 4. Epist. 6.

4 But

4 But Gregory stoutly impugneth it, when the Bishop of Constantinople would have circumuented him, neither yet did he challenge it to himselfe by the right of his owne Seate.

5 The authoritie of the Bishop of Rome grewe, when not onely the godly being too much greeued in other parts for succours sake: but also the wicked being condemned of their owne Bishops, for an vniuste defence dyd flye thither: all which the chiefe Bishop continually dyd greedily receaue.

6 The Ecclesiasticall power is contained in foure pointes, none of these perteine to the Bishop of Rome, that is neither the appointment of the Bishops:

7 Nor ammonitions or Censors:

8 Nor the calling togeather of Synodes:

9, 10 Nor the right of hearing appeales.

11 Notwithstanding those Decretall Epistles which they alledge for themselues.

12, 13 Although in Gregories time

the authoritie of Rome was vnderstanded, yet it tended to no greater purpose then to helpe other Bishops, not to hinder them. Moreouer it greatly displeased Gregory, that by such meanes it was diuided.

14 5. In the Counsell at Lorame it was decreed, that those Cities which in the Ciuill gouernment, were the chiefe Cities of euery Prouince should be the chiefe seas or Bishops, & if it happened the power of the ciuill gouernment to be remoued from one Citie to another, that then the right of the Metropolitan Citie should therewithall be remoued thither. Hereupon rose great strife for the seconde place betweene the Bishoppes of Constantinople and Rome.

16 Certaine a little after Iohn Bishop of Constantinople ayded by the fauour of Mauritius the Emperor, vsurped the name of vniuersall Bishop. But then Gregorie did constantly withstande against him, yea more that hee would challenge to himselfe that which

(which hee denied to an other) and was also angry with the Bishop of Alexandria, by whom he was saluted by such a

Lib. 7. Epist. 30.

13. But at length Boniface the third obteined of Phocas, that Rome might be head of all Churches: but this was almost of no weight, till at length Error by euill wayes came into his

14. From that time things by little and little fel to worse, as Bernard with grieuous complaintes bewayleth the Church of his time.

15. And that it may better appeare, if wee graunt to the Bishop of Rome that dignitie and preheminence which he had in the time of Leo and Gregory, yet it maketh nothing for the supremacie which at this day they challenge: first, he sheweth that there are foure principall poynts, wherein they are wont to exercise their tyranny. Moreouer also he addeth certain other things belonging to this selfe same

20 For those thinges which they father vpon the olde fathers, as they falsly imagine, must be graunted them: neither was Gregorie the nienth, Martin, and other content with them which haue inuented them selues certaine newe thinges, and those vtterly vnlearned.

21 Although Cyprian might be set against this so great insolencie of the councell of Carthage, and many thinges out of histories, Synods and bookes of olde fathers: yet by this one they may sufficiently be vrged, but if they haue any shame in them, they can neuer defende their tyranny which so often Gregorie condemneth, which not onely reteined the title of vniuersall Bishop ouer all, but also the power to commande.

22 The present state of Papistrie cannot without shame be defended, and also manifestly appeareth by that that Gregory and Bernard very lamentably complained of the malice of their age, which is certainly knowne vnto all

hounde a hundreth times more now.

23 He concludes, that he may more peremptorily warne them, & make himselfe way to the treatise following: of Antichrist: he denieth yt at Rome there is either a Church or Bishop, all things are at this day so corrupted. *Looke Cap. 2. Sect. 11, 12.*

24 That he confirmeth, and therupon includeth that there is no Apostolike sea, where we can see nothing but horrible Apostasie: the same is not the mother of all Churches where we see the seate of Antichrist set.

25 The Bishoppe of Rome is Antichrist him selfe. *2. Thes. 2. 4. Dan. 7. 25.*

26 Therefore the Supremasie may not be bounde to the place, although in tymes past it hath bin chief of all, chiefly seeing the Church is now turned to a Court.

27 Hitherto hauing spoken of ỹ thing it self, now he commeth to the persons, and first as touching religiō, he reasoneth all in generall, none other then Epicures and Atheistes.

28 Then also some the 22. namely erred in the doctrine of the immortalitie

[illegible] 28.22.Iob

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 2.Cor.10.8.

[illegible]

[illegible] Act.17.9.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

in the Prieſtes, all the Miniſters haue
Authoritie to teache, in the name of the
Lord.

3 Moreouer in the Prophets.

4 Laſt of all, in the Apoſtles.

5 Chriſt taught alwayes his church,
Mat.28.9. Heb.7.16. not by diuers ouers: for diuerſitie of
tyme: firſt by Reuelations, but the
ſame not doubtful. They that will come
to the knowledge of God, muſt be dire-
ted by the eternall willedome of the Fa-
ther.

Mal.2.7. 6 Moreouer, by the lawe & the Pro-
phets.

Heb.1.1. 7 Laſt of all by him ſelfe manifeſted
in the flesh.

Mat.28.20. 8 No man ought to teache any other
Mat.24.8. thing in the Church, than that which is
contained in the lawe & the Prophetes,
and Apoſtolicall writings.

9 Neither is it lawfull for their Bi-
1.Pet.4.11. 2.Cor.10.4. ſhoppes nor their ſucceſſors, no not for the
whole Church to paſſe theſe boundes.

10 Biſhops and Paſtores haue erec-
ted very great tyranny, for they doe
permit theſelues power to make newe
lawes, and acknowledge no man to be

Chriſtian,

Doctrine, that doth not certainly cohere to their doctrines, as well affirmative as Negative.

11 What which they alledge for themselues, that the Church shall never be forsaken of her spoule, but that it shall be guided by his Spirit into all truth: he sheweth in what sense it must be vnderstood: the same vndoubtedly conteineth vnto daily increase more then to glory in perfection, for no man hath attained the marke. Mat.27.20. Ioh.14.16.

12 When they except that whatsoeuer particular thing is attributed to euery one of the holy ones, the same doth throughly & fully belong to the Church it selfe: and that which they draw out to this, and are diligent to proue by two places of scripture, he sheweth in what sense as well the foundation of their argument, as the places of scripture must be vnderstood, that is, they declare what Christ daily worketh, for he daily purgeth, sanctifieth, abolisheth, and wypeth all them that are his from all spots: the beginning of that sanctifying is here, but the ende and full accomplish-

Ephe.5.25. 1.Tim.1.15.

ment

not

Ioh 16.12. When the Disciples were well instructed of the holy Ghost, they left all in writting necessary to saluation, how to shew their vnderstanding was before.

and what it is, they are not gathered to-gether in Christes name, which calling away Gods commaundement, wherein he forbiddeth to adde and take from it, decree what they will. God requireth of the Prophets to teach out of his mouth.

3 Against them, which the more they affirme their tyrannie by councels, they thinke there remaineth no trueth in the Church, vnles it be among the Priests: first it is shewed, that the Fathours among the Israelites were voide of the Spirite of knowledge and trueth.

Esai.56.10.

4 Moreouer, in the newe Testament it was foretold, that our age should not be free from that euill.

5 Not that he woulde euery where, and that rashly without any choyce, diminish the authoritie of Ministers: but that no man be ignorant, al are not Fathours which braggue them selues to be Fathours, as the Papists do, which prepare them selues against the truth, saying as the Prophet mentioneth, Come, we will imagine, &c.

Iere.18.18.

6 An other thing also which they imagine to the same ende, ỳ the Church can

can not stande, vnlesse it shewe her selfe in generall councels, it is shewed by examples: first out of the old Testament, that notwithstanding it may erre from the trueth. *Ier. 4. 9. Ezec. 7. 26.*

7 Moreouer out of the newe Testament, in the councel which the Scribes and Pharisies held against Christ. *Iob. 11. 47. 2. Thes. 2. 3.*

8 There is no absolute power to bee graunted to Councelles, because they haue brought forth many thinges very wickedly: and in what state and condition they are to be counted, according to Augustine.

9 Councelles haue bene disagreeing from Councels, as is proued by the examples of Constantinople, and Nicen about Images, & of Calcedon also, and the second of Ephesus, about the impietie of Eutyches.

10. 11 Some infirmitie maye bee founde in the purer Councels, and they such, as therin may be gathered, y they are not so gouerned by the holy Ghost, but that some thing happeneth to them according to the manner of men, least

Ee ins

we giue to much credite to men.

12 The Romanistes are miserably deceiued, when they resorte to that extreme & miserable shift, that although the men them selues be blockishe in wit and counsel, and most wicked in minde and will: yet the worde of God remayneth, which commaundeth to obey rulers, but the rulers ought to take no more vppon them, than Iosua had, they shall therefore be spirituall rulers to vs that bowe not from the Lord, neither on the one side nor to the other: as for the false rulers we neede not, neither ought we to obey.

Deu.23.16. Mat.7.15.

13 That which is hitherto spoken, doeth chiefly tende to this ende, to shew howe muche the authoritie of Councels is of force in the former Chapter of doctrine, that is, in erecting new doctrines: but nowe hee sheweth what force they haue in the last, that is, in the interpretation of the Scripture.

1.Cor.14.29.

14 To whome although hee graunt very muche herein, yet he denieth that the

the Romanists can ouercome ỹ wyttie they wouldo, whether they belong to interpretatiō or approbation of Scripture. Christe commaunded all shoulde drinke of one Cupp, but the Councel of Constance forbadde it, and willed the people only to drinke of it. Paule calleth the forbidding of mariage, the hypocrisie of Deuils, and pronounceth it holie among all men, but they forbid it.

Mat. 26. 26.
1. Tim. 4. 1.
Hebr. 13. 4.

Cap. 10.

Of the power of making lawes, wherin the Pope and his haue vsed a most cruell tyrannie and butchery vppon soules.

FIrst he treateth, as it were generally, of humane restitutions, from the first to the eight: Secondly of Papisticall ceremonies, from the ninetie to the fyue & twentie: thirdly, of good, and lawful, from the seuen & twentie to the two and thirtie.

I proue in that he entereth this

disputation whether it is lawfull for the church to binde consciences by their lawes, this is the state of the question, to contend against Bellarmine and his adherents, who falsely brought in, not the politike lawes, which although they fayne them to be lawes of liberty, a sweet yoke, & a light burden, yet indeed they are not only heavie, but also impossible to be kept. 1. Cor. 7. 25. Paule doth not laye any snare upon men at all, for he calleth what a bounde of consciences woulde thereby procure.

3 But the better to expounde this question, first hée sheweth what a conscience is, which is also bounde with politike lawes: the definition may be gathered of the proper derivation of the worde, as when the mynde doeth consent the knowledge of thinges, it is sayde to knowe: so when we have a feeling of Gods iudgement, as a witnesse ioyned with them, which doeth not suffer them to hide their sinnes, but they are accused before the iudgement seate of God, that feeling is called conscience,

seeme, for it is a certayne meane betweene God and mankinde. Rom. 2. 15.

And as knowledge hath respecte vnto men, so the cõscience is referred to God: this he excellently painteth out by two examples, so that conscience is nothing els but the inwarde iurmelle of the heart. 2. Tim. 1. 3.

But seeyng hee will not haue consciences tyed with such humane lawes, he sheweth in what sense Paule teacheth, that wee muste obeye Magistrates for conscience sake, distinguishing betweene the generall and the speciall.

6 But comming to the question where againe he shadoweth more plaine what the state of the question is, he denieth that the Bishoppes are appoynted lawmakers ouer the faythfull, that may of them selues prescribe a rule to liue by, so compell to their ordinances the people committed to them. Iam. 4. 12. Esai. 33. 22.

For seeyng the Lorde hath contained in his lawes the perfecte rule of well

ding, and for iust causes doeth keepe it to him selfe only to be our lawe maker, and therefore hee is the King of soules to whom belongeth the power to saue, and destroy.

Iam.4.12. Esa.33.22.

8 Which seuerally hee expoundeth more at large, that by consideration of both, he may teach that lithe constitutions of men are contrary to the lawe of God. The first of them is, that his will may be a perfect rule of all rightes, iudges and polities, thus Paul vseth to contending against false Apostles. The other that he may only haue authoritie ouer our soules who we ought to obey. As touching the Popes constitutions, there are two sortes of them, for some belong to ceremonies and rites, and some to discipline: and first he proueth that both abounde with many vices, from the ninnth to the thirteenth. Where ouer he ouerthroweth their argumentes, wherewith the authors are wont to defende them selues, from the 17. to the

9 As

As cheerning the former, first this vice is founde in them, that they would be counted for the true worship of God: but Paule taught that it was intollerable that the lawfull order of worshipping God, should be reduced to the wil of men. Col. 2. 20. Gal. 5. 2.

2 Moreouer, that the commaundement of God is wont to be void, for the traditions of men. Gal. 4. 9.

3 Thirdly, that they are vnprofitable and folishe, but the flesshe lyketh them: that it thinketh the Churche is vtterly deformed, whē they be taken away: which Paule writeth, hath a resemblaunce of wisedome, but that deceiueth.

4 Fourthly, that they haue growne into such a number, that they are more intollerable then a multitude. Col. 2. 23.

Further ran this multitude be excused, because they say that they were instituted for y instruction of rude men. Seing also they reduce vs to Iudaisme, & declare not Christ, (which ought to be the ende of ceremonies) but hyde him.

a child is ruled at his father's discretion,
and kept under custodie according to
the capacitie of his age. So the Iewes
are kept under the lawe, but loue and
liberty, set at libertie from tutorship
and gouernment, & made as child
dish introductions.

Gal.4.1.

29 Fiftly, because they force the sim-
ple into errour, that they may thinke
them expiatorie or Purgatorie, & mer-
itorious sacrifices: sixtly, because
being separated from doctrine, they re-
semble nothing else then a walking
ostentation. Laste of all, because they
all are abandoned to filthie gaine.

Ier.7.22.
Esai.1.12.

16 Neyther doe those Papisticall trans-
gressions burst forth only with suche vi-
ces, but also all other of whatsoeuer so-
uer are guiltie of suche vices, because
the Lorde alwayes is wonte to strike
them with blindnesse and stonishment
which worship him with such obserua-
tions, & they are such obseruations as
ought to be thrust out of the Church.

Esai.29.13.

17 Answering to their arguments, &

[illegible] to witnes that, where vpon they ad-
[illegible] they vnfaithfull enfoyners of these tradi-
tions: the first is that the parishioners think
these traditions are lawes of them selues,
but of God, because they suppose them
them inuentors of the Church which
can not erre, and is gouerned of the holy
Ghost, but by this meanes they im-
pose to the Church of God a notable
reproche, and worse to holde, to adde as
much to the worde of God contrary to
Gods [illegible]
[illegible] is an impudency not to be
borne, continually to crye out of spottes
of the Church: but in the meane time
to dissemble both what is commanded
her by the Lord, and what obedience
she ought to the commandement of the
Lorde. The seconde is, when they say
that these traditions come from the Lorde.
This also is more wicked, and not on-
ly the [illegible] but also reason it selfe
doth shewe, that they crept in by little
and little [illegible]

19 While he [illegible] in the dangers
of the Lorde, and [illegible] the place
of Augustine which they thinke doth

make for them, not speaking [illegible]
good. But what they reason, that there
were Constitutions among them which
came not from the Apostles, he shewes
how false it is by an example of holy
Scripture, for even he labours that if
any were found out of these, as of the
Fathers, yet there is great difference
betweene them, and ours [illegible]

The third is, that to excuse
their tyranny, they pretend the decrees
of the Apostles of things offered to Ido-
lls, and strangled, and from bloud:
but plainely they set by the same
words for them: For by interpret-
ing the place of the Apostle by their owne
confession,

Acts.15.29

The meaning of the Apostle was
nothing else, but in taking away the
matter of offence, to call by the helpe of
God, observing the meaning of offence
if there were to make a native power of
their gloss and [illegible] for whom you
notwithstanding that the Apostle is [illegible]
to make the mindes of the weake
Disciples [illegible] the Gentiles have
sacrificed, if they should consent to

1.Cor.8.7

Acts.15.29

have

haue any yoke laide vpon them.

25 The tyrannie whych they haue taken to them selues by this example of the Apostles, is for two causes to be improued: first because they mistake by crucifie not onely the bodies, but also the consciences. Moreouer because it taketh from the Lorde his Dominion, which afterwarde he shewyth at large. Esay.29.18 Matth.15.9

How worthie great reprehension it is, and that in those in whom no manifest impietie appeared.

24 No maruel because mans inuentions are alwayes so displeasie the lorde, that first they were esteemed for his worship.

25 The 4. is for the exãples of Samuel & Manoha, but they make nothing for them. For although Samuels sacrifice were against the lawe, and yet it pleased God, yet was it not a seconde lawe to set against the onely lawe, but because the place was not appointed for the Arke of couenant, hee appointed & ordeined the Altars where hee should be sacrificed, but his minde was not 1.Sam.7.17

not to make inuocation in holy things where as GOD hath forbidden anything to be added or diminished. As for Manoha it was an extraordinary and singular case: he being a priuate man offered Sacrifice to God, and not without Gods allowance, because he interpreted not of a rash motion of his owne minde, but by a heauenly inspiration, but God abhorreth those things that men deuise.

Iud.13.27

26 Last of all, because Christ would haue these intollerable burdens to be borne: that also doth help them nothing.

27 Comming to the third part of the Chapter, that hee may speake of those constitutiõs which ought to be counted holy: first by a generall rule of Paul, he plainely saith that all the matter must be brought back. Moreouer by it he setteth two things before vs to be taken heede of, least either they should think them necessary to saluation, or bestow them to the honour of God.

1.Cor.14.40

28 When also he addeth that they stand with the comelinesse, and order of Paul: and he sheweth of what sorte they

they are, onely in these two, does he re-
quire it.

29 Prosecuting at large all those lit- I.Cor.11.22
terally with examples adioyned, he con-
cludeth that all Ecclesiasticall orders
ought wee receive for holy and pole- Ps.81.6
litie doe respect either rites & ceremo-
nies, or discipline and peace.

30 The foundations are such, but they I.Cor.14.40
onely are founded by Gods authoritie,
and are taken out of the Scripture,
and they ought to bee diuine accor-
ding to the generalitie, although as touching
the specialtie they are appointed by
men: but charitie is the best ruler ther-
of.

31 Therefore it is the office of Chri- I.Cor.11.16
stian people, neither to despise nor neg-
lect such constitutions, but faithfully to
keepe them, and that may be done with
a free conscience.

32 By other lies we must beware
least any errour; or any superstition or
any necessitie, do at any time creepe in,
alwayes to keepe the same.

Caput 11.

Cap. xi.

Of the iurisdiction of the Church, and the abuse thereof, such as is seene in Papistrie.

THE Church of God needeth her certaine Spirituall policie, and it is necessary that wee giue it some iurisdiction: This iurisdition proceedeth from the power of keies, but what that power of keies is, that first wee may shewe it, he diuideth it into two partes, the one is perteinent to the ministery of the worde, which he denieth ought to come into this account, and therefore what it is and what places they are which make for them in many wordes he sheweth.

Rom. 12.8

1. Tim. 5.17

Matth. 18.17

2 The other which belongeth to the discipline of excommunication, is now the thing whereof he will speake, & therefore hee sheweth vppon what places it should be found, & what it ought to be.

Matth. 18.17

3 The same is not for a time, but continuall, & is not onely profitable when the Magistrate is a straunger from the

profession

profession of our religion, but also when they are Christians.

4 What same he confirmeth.

5 The scope of this is, that offences be preuented: but in the vse, two things are to be considered: first that his spiritual power be altogether seperated from the power of the worde.

That is, by the preaching of the worde. 2. Cor. 10. 4

6 The last, that it be minished not by one mans iudgement, but by a lawfull councell, which is also shewed was done in olde time, till at length a Bishop had drawne to him onely y power which was giuen to the whole Church.

7 At length also the Bishops put ouer to other men, whom they call officials, that which they had giuen to themselues only, and conuerted the spirituall iurisdiction into nothing better then into prophane iudgement.

8 Yet is it certain, that Christ would Matth. 20. 25 Luke. 12. 14 driue the ministers of his worde from ciuill dominion and earthly gouernment. For Christ is not only signified by the office of a priest or a bishop, but also by y office of a prince, but that they be things seuered, y they cannot be

together

together in one mannes person where as God
ses did beare both offices together: first
Exo. 18.16 that was done by a rare miracle: s.
gaine it was but for a time, till things
were better set in order: but when a
certaine season was once prescribed of
God, the Ciuill government was left
to him, and was commanded to resigne
the Priesthood to his brother.

9 In that they doubt not to bragge
in their defence, that the glory of the
kingdome of Christe, by this meanes
doth flourish according sober instructions,
and that they themselues in the meane
time are not drawne away from the
Matth. 20.25 the vanities of their vocation, how weak
it is he sheweth both: first they haue oc-
casion to quarrell with Christe, who
Luke. 22.25 hath pinched their honour: yet he layes
no harder lawe vpon his seruants then
he first receiued himselfe.

10 Not at the first step, but by little
2. Cor. 10.4 and little, of small beginnings, they
haue made great encreases: where also
is shewen by what degrees they clym
vnto the

11 The Bishop of Rome not con-
tented

united both meane Lordships, & laid
hands upon Kingdomes: and afterward
upon the whole Romane Empire: but
this was reprehended of Bernard, and
utterly denied to the Apostolike right,
against the begger of Orleance, Bernard
saieth, That Peter could not giue that
which he had not, but he gaue to his Suc-
cessours that which he had the care of
Churches. And againe, bee faithfull to
Pope Eugenius, thou art a Superiour:
but vnderunto: not to beare lordship as
a Tyrant. Therefore how much soeuer
we thinke of our selues, let vs remem-
ber that there is a ministerie laide vp-
on vs, not a Lordship giuen vs. Learne
that thou hast need of a Bookeholder, not
of a Scepter, that thou mayest bee the
Booke of a Prophet.

12 The gift of Constantine is both
friuolous & fictitious, therefore of no
importance to establish his Imperiall
dignitie.

13 At what time, & by what meanes
they came to it. In Venice the Chro-
nours time, the 4. of that name and by

14 By what meanes they inuaded the Citie of Rome, and other Dominions, and howe suche a multitude hath dishonoured them: for they thought nothing safe, vnlesse they might beare rule with rigour, and with power, as the Prophet saith.

15 16 The immunitie which they also take to them selues, was vnknowen to ancient Bishops, howsoeuer they would not suffer to their knowledge the matters of faith, or whatsoeuer belonged properly to the Bishops, to be taken from irreligious Princes.

Cap. 13.

Of the discipline of the Church, whereof the chiefe vse is in the Censures and excommunication.

There are two parts of Ecclesiastical gouernment herein, one whereof respecteth the people, the other chiefly respecteth the Clergie. Of the first, from the first to the 21. of the last, from the 22. to the 28. There are two partes also of that which respecteth the people,

and

[illegible] contained, the first is which
[illegible] of the [illegible] .11.b.
[illegible] from the 1. to the 13. The last
[illegible] concerning suffrings and [illegible]
[illegible] from the 14. to the 23.

1 The first of these is so necessary, that the same being taken away, there remaineth nothing but confusion, distracting and wasting. 1.1.20.

2 There are foure degrees, & what they are, whereby we ought to proceede in dealing in the same. Matth. 18.15

3 Of sinnes, some are private, some publike, and how wee must proceede in punishing them both. Matth. 18.15.

4 Some also are defaults, other some are wicked doings, and haynous offences: the last are severely to bee punished. I.Cor.5.4

5 Where are the ends of discipline: the first, least the wicked by their lewd and sinnefull life, doe cause some reproche and slaunder to redounde to Christe, if they be named among Christians, and admitted to the participation of the Lordes supper. The second, Ephe.5.25 Col.1.24

death they escaped others? Why thieues, that they may repent. Chrysostome inueyeth grieuously against the Pastors, whiche knowe they feare the power of great men, and forbeare no man, [illegible] quitte what moderatiō, as wel publike fumes, as secret, light, as greuous are to be ouercome.

7 The next, are not the Pastors truely to bee exempted? then of what, and in what order of doeing it ought to be executed.

8 All this seuerite ought to be enioined with the spirite of Gentlenesse, & mildenesse, & this moderation doth very well appeare out of these 3 causes, although many of the Fathers haue bin very cholerik, but that after they haue receiued & ouercome more then with their owne power.

9 Not onely the whole Church, but also euery member ought to yelde it self to this moderatiō, least from discipline we presently fall to murderings.

10 Whether may it otherwise be graunted to Christ Pastours, to punish rigorously & lashing, where by the [illegible] defend

1. Cor. 5. 6. 11.

2. Cor. 5. 5

1. Cor. 5

Matth. 18. 18

Matth. 13. 29

1 Cor. 11. 18

Ephe. 4. 2

Mistrustfulnesse or nelgnesse of life, in
generall, or some parte thereof, which
doth either sufficiently appeare, by this
one thing, that when the Disciples
coulde not cast out a certaine Diuell,
because they, as it were, to a fro-ering
bickering, deceiued vainly and vnad-
uisedly: and a little after they enquired
Matth. 17. 18
Marke. 9. 28
howe it came to passe that they were
deceaued of their opinion. Christe cal-
leth them to talking: signifying vnoon-
tedly thereby, that suche diuers as
seldome and difficill, that creepe they
vnto vnto all their losse, they could
doe nothing at all. But there are two
things that are wont alwaies to be
ran doone out of this fountaine. The
first is, that we vnfeelingly and negligently
auoide all occasions. Moreouer that on
the other side, ouerboldnesse, becaution
and confidence takes takeine for, or vnto
vs, where there is nothing: wherefore
Therefore let vs diligently beleeue
to the vse of the meanes, as one of the
wayes, and there may the more fullnesse

20. The obseruation and keeping of Lent in vary superstitious, as is shewed by the ceasing, but yet was it vsed a moneths or six weeks, but after a diuers sort. The fasting of Whitsonday fourte daies, and many other fastings, not vsed by the example to others: but in so beginning the preaching of the Gospell, he might proue that it was not a doctrine of men, but descended from heauen: and sith the miracle was vsed in Moses, to establish the authoritie of the lawe, it ought to haue been omitted in Christ, lest the Gospell should haue come to giue place to the lawe. But whereas in fasting of Lent fall fourtie daies without meate, and vnlawfull foode, some other end, but if the people should perceiue that he was returned to be a seruer of the lawe, from which himself and Israell had departed.

Exo.24.18.

1.Kin.19.8.

21. Also diuerse lawes were made, which for bearing eating of meat, and the like, should seeme

22. The seconde parte of Confession was, that peculiarly belonged to the Cleregie.

2. Tim. 3. 2.

Hebr. 13. 4.
1. Cor. 9. 5.

Hiſtori Tripart. Lib. 2. Cap. 14.

Hom. de Inuent. Crucis.

Cap. 13.

Of vowes by rathe promising whereof each man hath miserably entangled him selfe.

FIrst, he treateth generally of vowes, from the 1. to the 7. then namely of monastery vowes, from the 8. to the 21. but first of monastery profession and manners, from the 8. to the 16. then of vowes then selues, but chiefly of the vowe of chastitie, from the 17. to the 21. 1. He thereby by certaine generall foundations, in what place vowes may be had, and how superstitiously not only the Ethnikes, but also the Christians haue offended in declaring hereof.

Col. 2. 23.

2. The better to shew the same, he setteth downe three things to be obserued: 1. how it is to intreate the question of vowes. 2. who he be that maketh the vowe, and of all, with what minde he vowe. 3. out of the consideration of these it appeareth, that we vow nothing to God, but that he requireth: what so euer is act of Faith is sinne, and Faith is in respect

respect of the worke.

3 Secondly, we are admonished that we measure our strength, and have an eye to our vocation, otherwise we may easily offende, as he sheweth by two examples: and therefore the worke of single life is to be improved. Rom. 12.3. 1.Cor.12.11.

4 The third, doeth admonish vs to respect the end: for there are only foure good endes, whereof two are referred to the tymes past, and they are exercises of giuing thankes: the other to tyme to come: and they are exercises of repentance, where also he speaketh of ỳ first two. Gen.28.20. Psal.22.27.

5 The two last tend to this end, partly that we be made more warier, partly that we may be stirred to our duetie as it were with certaine pyckes.

6 Of these which are spoken, euerie man may easily gather what is to be thought of vowes. That generall vowe which is made in Baptisme, of all men ought to be of great force with vs, but the particulars must be examined according to the rules aboue saide.

7 Whereby it is playne, with how great

great superstition the world hath in certayne signes beene possessed: which first he generally sheweth.

8 Moreouer that he may not spende vp all the particulars concernes, he specially namely of Monkishe holynesse: and so being brought to Monkishe vowes, first he sheweth what the life of Monkes was in tymes past, and what profession, that he may shewe how to be otherwyse then at this day the Papistes call Monkes be with vs.

9 What more manifestly appeareth out of Augustine.

10 Moreouer making comparison between that olde Monkerie, and that which is at this day: he sheweth by three principall notes, howe much this differeth from that: that is to say, in wanonised roughnesse, in vnprofitable idlenes, and in false chalenging of perfection.

11 The last whereof more diligently examining: he shall sheweth howe vniustly they chalenge them selues,

the

the title of perfection, although it be
done within such moderation as they
falsly pretende.

12 Moreouer he shaketh of two things wherein they thinke the perfection doth stand, the first whereof is generall, because they teach that they obserue not onely all commaundementes, but also the Euangelicall Counceis. The other specially, because they haue forsaken all, which that it may be graunted them, yet the perfection which they dreame of, can not be found therein. Mat. 14. Mat. 19. 21. 1. Cor. 13. 3. Col. 2. 14. Luk. 10. 25.

13 But seeing their workes (which make their profession, some second hand) and the thing it self doeth speak, that all they which at this day go into Monasteries, do depart from y Church, truely haue many Monasteries there be at this day, so many Conuenticles or assemblies of Schismatikes are there.

15 Neyther onely is that profession corrupted, which is at this daye, but their manners are most corrupted.

16 All that olde Monasterie there was

Rom. 14. 23.
Deu. 32. 17.

all religion.

2. Tim. 5. 12.

marry

marry again. That age wherein they were chosen, was commonly out of danger, specially if they were chosen such as being content with one marriage, have alreadie shewed a token of their continencie.

19 Their example also is most foolishly wrested to the nownes which he ouerturneth by three reasons. 1. Tim. 5. 9. Rom. 14. 21.

Such vowes are for two causes to be cut off.

1 They are vnlawfully accused of breach of faith and periury, which depart from Monkery to some honest kinde of liuing, and they haue a triple defence. Gal. 3. 9

Cap. 14.

Of Sacramentes.

THat he treateth generally of Sacramentes, from the 1. to the 17. Specially he commeth to distribution, and continueth therein, from the 18. to the 26.

As touching the first, he setteth down the summe of the doctrine, from the 7. to the 17. first against them which ouer-

how the power of Sacramentes, from
the 7. to the 12. Moreouer against them
which attribute to much to them, from
the 13. to the 17.

1 A Sacrament is, that is a
visible forme of a holy thing, or a visible
forme of an invisible grace.

2 Of the signification of the worde
Mysterion & Sacramentum, where it
is translated a Sacrament.

3 God vseth to seale to
vs his promises by Sacramentes: not to
the ende he might by them so much confirme
his holy wordes, as to establish vs in the
Faith thereof.

4 Therefore we must vnderstande
that this worde, that is, the promises
of God, are to be the principall matter,
where vnto, for that the Sacrament
consisteth of the worde and

5 Sacramentes are signes, by which
are ment, that to those things
that are written in the

Rom.10.8.
Act.15.9.

Rom.4.11.

Gen. 6. 18.

7. Neither is this filthy [illegible] that they are glutted to the worlde: for there are neuertheleste reliquaries of Gods grace) the reasons which they are wont to obiect against this sentence, are trifling and weake: the one truely because by this meanes it would follow, that our Fayth being otherwise it is good, might yet bee made better (which they account as absurde) for they say it is no Fayth: but [illegible] without wauering, assuredly: without doubting resteth vpon the mercy of God, but it had bene better for such to pray with the Apostle that the Lorde would encrease their Fayth, then to pretend such a perfection, which none of the fathers of men haue obtained: for that Fayth [illegible] were [illegible], was a good Fayth, and taking away incredulitie might be made stronger.

When Paule speaketh to the faythfull, he includeth the communion of Christ in the Sacrament. Gal. 3. 27. 1. Cor. 12. 12. 13. But when he speaketh of the wrongful vse of Sacraments, he giueth no more to it then a colde & voide figure.

8. Whereforre, [illegible] Philip required of the Eunuche, perfect to beleeue w all his hart (then ye which fayth

Act. 8. 37.

say they, nolle call in greater) before he should be baptized: but he clearly shewe-eth being vaine as well their reason is, as the confirmation thereof. This place S. Augustine vseth against all the heretikes, which perfectly to beleeue in Christe, but onely from the heart and with sincere minde to embrace him: not to be full with him but with ferment affecte to hunger and thirst, and vigile to imbrace him.

The other obiection, If Faith be increated by Sacramentes, the holie Ghoste is geuen in vaine: whose worke is to begin, maintaine, & to make perfect, manerly nothing in them.

To neither is this to attributed to any secrete power of the Sacramentes, nor to any meanes to the Sacramentes, but all the same dependeth of the inuisible power of the holy Ghoste.

Whyle being thus established from other obiections will of them selues fall to the ground: the first whereof is, that if we ascribe to creatures the increase & confirmation of Faith, there is wrong done to the spirit of God, who he onely is to be knowledge the author thereof, and

be

he refuteth it by cleare declaration of his commandement, deliuered by an excellent difference.

11. Moreouer as concerning diuorces, by an argument taken from the like, that Christ giue leaue, and also permitteth Iewes to haue the same liberty in the purchase thereof. Mat. 13. 4. Luk. 8. 15.

12. As touching the confirmation by an argument borrowed from the contrary, that many times when a Gouernour doth to take away the confidence of the very things that are by him promised in the Sacraments, he taketh away the Sacraments their vertues. For as if he giue them any vertue, the people of GOD must needs be vertuous to their vses; this also he answereth, when he speaketh and sayd away Adam from the tree of mans saluation, he saieth, Let him not eate of the fruite of life, lest he liue for euer, not that the fruit could restore to Adam his prescription from which he was now fallen, but least he should enioy a paine commenced, if he eate of the fruite of the promise, therefore that was taken away from him, which also Adam had

Gen. 3. 3.

wright to bring him some hope of increase
talking in this manner putteth the Pa-
phistians in remembrance, that they
were inuolued in the selfe same thing,
for as long as from the falshood of Mo-
ses and Aaron God, and the true Christ, were
by he signified by a figure of circumci-
sion, that they were vnbeleeuers to
the promise it selfe, which had not recei-
ued the figne of the promise. Rom. 4. 11.

14 Last of all, because some putting an
argument out of the very nature of a Sa-
crament, and would haue the Sacra-
ments to be nothing else but certain naked
figures, he sheweth also how weake it is.
15 As hitherto he hath disputed a-
gainst them which weaken the power
of Sacraments, and vtterly subuert the
vse thereof: so now he comes to others
which of the contrary part attribute too
much to them, & against the Catholikes
hee sheweth which it is false, in which they af-
firme that sacraments of the new law
worke the iustifie and giue grace, for that we do
not know any of them [illegible]
[illegible] they better to ouerthrow them, he
disputeth chiefly because the Sacraments
may the thing of the Sacrament, & we may

Gen.2.17.

Gen.15.10.

Gen.22.2.
Col.3.16.
Rom.5.19.

22 Moreouer by the Sacraments of the newe Testament, where is figured our washing and satisfaction. Rom. 8.

23 Wherefore that schole doctrine is vtterly to be reiected, whereby there is noted forgotten a difference betweene the Sacraments of the old Law, & the newe Law, as though those did nothing but shewe out the grace of God, and these doe presently giue it, but the Apostle speaketh no lesse honorable of those then of these, what power our Sacraments haue, the same had theirs, they were seales of Gods good will toward them into hope of eternall saluation. 1. Cor. 10. Heb. 11.

24 He expoundeth certaine places, whereby they would defende their opinion: first, those which seeme to commende as singuler Circumcision. Paul sheweth that God regardeth not the outward washing, whereby we enter into profession of religion vnlesse the minde within be both cleansed, and continue in cleanesse to the end. Nothing is abated in these places of the dignitie of Circumcision, Paul disputeth either against them which required it

as necessary when it was ordeyned: but
that hauing the thing shadowed, they
should stand fast in the truth: these
ministers say, that we must be borne
anewe, but not circumcised, but we are spi-
rituall circumcised in nothing to differ
any body, sith we haue the deliuerance of the
thing in deede, which is better than the
shadowe: and least it bee obiected that
the figure nowe of Circumcision is not
to bee despised, therefore because they
had the thing in deed, forasmuch as the put-
ting away of the olde man, which they
there spake of, was also among the Ca-
thecumens the Apostle saith, We are buried
with Christ by Baptisme: that is, Bap-
tisme is the same to Christians, that
Circumcision was to the olde people.
And therefore they which seeme to
condemne the whole Church, which at the
Ceremonies & solemnities, which they
call Papisticall, & the Iewish, where
Paul disputing against false Prophets
that would haue Ceremonies kept
of the Iewes, is vnderstanded of
Iohn. 6. 27 ignorant

the

Cap. 13. Of Baptisme.

Paul speaketh of the two ends of Baptisme, of the first, from the 1. to the 12. of the last 13. Of the use of the Sacrament thereof, and certaine other things that concerne thereof, from the 14. to the 21.

Q. What is Baptisme? A. It hath two parts, the first is, that it is for the confirming our faith both of Christ, and the same chiefly consisteth in these things, the first is, that it is a testimonie of remission of sinnes, Mark.16.16

Q. What remembring of sinnes have we Ephe.5.26 properly by certaine places of Scripture applied to Baptisme, namely, the washing

cleansing

clensing, but by sprinkling of the blod of Christ, which is figured by water.

3 Neither is it of thinges to come only, but also of thinges past: but herein we may not take leave to speke afterwarde.

Rom.3.25

4 They which so deuise, determine Baptisme and Repentance, that they wolde assigne remission of the former to Baptisme, & the last to repentance, are fouly deceiued.

5 The second is, that we may vnderstande that we are graffed together with Christ into mortification & newnesse of life.

Rom.6.5

6 The thirde, that we may knowe that we are so vnited in Christ, that we might be partakers of all his goodnesse. And the more plainely to approue these three last: first, he sheweth that they are plaine and manifest, as well in the baptisme of Iohn, as of the Apostles.

Matth.3.6
Luke.3.16

7 Moreouer to this ende the baptisme of Iohn and the Apostles are one & the selfe same.

Acts.2.38

8 Neither maketh this any thinge, that more abundant grace of the Spirite is

powred

powred out since the resurrection of Christ, for the Baptisme which the Apostles ministred while he was on the earth, was called his, yet it had no larger plentifulnesse of the Spirite then the Baptisme of Iohn: yea, euen after his ascention, the Spirite was not giuen to the Samaritans aboue the common measure of the faithfull, before the ascention, although they were baptised in the name of Iesus Christ, till Peter and Iohn were sent to lay handes vppon them.

Acts.8.14

Matth.3.11

9 Likewise, those same are allowed but to be in the people of Israell, by their passing ouer ye Sea, a refreshing. The cloude was a signe of cleansing to vs, when the Lord couered them with a cloude, cast ouer them, and gaue them refreshing cold, least they should faint and pine away with so great burning of the Sunne: so in Baptisme wee acknowledge our selues couered and defended with the blood of Christ, least the seuerite of God, which is in deede an intollerable flame should lye vppon vs.

1.Cor.10.2

Num.5.14

Vol.5.19.

Rom.7.14

Acts. 10.48

Matth. 28.19

17 Neither is that any [illegible] thing enough, which they [illegible] to profess as if were from the [illegible], because after [illegible] the remaining [illegible] [illegible] blame, & blaspheming, yet the [illegible] [illegible] [illegible]

nothing for them, neither the infants Heb.4.3.

Mark.28.33

Cap. 16.

That the Baptisme of infants doth very well agree with the institutions of Christe, and the nature of the thing signified.

1. Iust, he confuteth the doctrine from the 1. to the 9. Whereby he generally confuteth the argument of the aduersaries: from the 10. to the 20. he shall be seuerally debateth with Seruetus.

Baptisme of children was not brought in by the boldnesse of men, but by the institution of Christ.

Thus he gathereth may easily be shewed by the consideration of the promises.

But what these promises are, which are ioyned to this signe, can no better be perceiued, than in the institution of Circumcision.

Gen. 17. 10
Matth. 22. 32

4. The promises and the thing signified, are so all one in both, that no difference at all may be founde, but in the outward

outward Ceremonie. Paul willeth to examine the exposition of Scripture by the proportion of faith.

5 Thereby he concludeth that Baptisme doeth no lesse belong to the children of the faithful, then Circumcision to the Iewes: neither ought they to be kept from the signe, which are partakers of the thing signified.

6 He begyth the same both the covenant which the Lord made with Abraham, because at the comming of Christ it woulde not be brought to passe, that the grace of God shoulde be darker and lesse apparent to vs, than it was before to the Iewes. Gen. 17. 18

7 He dravveth another argument (to confirme the former also) from the example of Christ, courteously imbracing infants, & muniteth the same against the gainsayers, that say, that it maketh nothing for baptisme. But the place diligently waied, muste nedes condemne the, when Christ comaded infats to be brought to him, he added a reason why, bicause of such is ỹ kingdom of heaue, & Mat. 19. 14

the beginning of baptising children to the Gentiles.

9. The fruite that commeth by this alternation, aswel to the parents therof as to the infants which are baptised with holy water, is not heere declared, but rather damnation ought greatly to make us afraide that GOD will take vengeance of it, if any man dothe so marke his forme with the figne of the Covenant, because by suche contempt the grace offered is refused, and as it were scorned.

10. As touching their argumentes, first he examineth that which they are wont to take of the dissimilitude of baptisme and Circumcision, and when he findeth they put the dissimilitude in those, he sheweth severally howe falsely they may do it, to wit, neither are diverse thinges figured:

11. Neither is the gouernance diuers in any thing. Col. 2. 11.

12. And the naming of children is not figurative, but simple, and the same to both. Gal. 4. 23

13. Lo, I, Behold, that he may

more certainely commune in the sheet nert lessons, he prosecuteth the same. 1.Cor.6.14.Rom.14.8. Acts.2.39. Ephe.2.11,

16 All other differences which they labour to call to memorie Baptisme and Circumcision, are nothing at all touched hetherby by these examples.

17.18.19.20.21 Their other argument is, while they alledge that infants are not meete by meanes of age, to attaine to the mystery, there signified: to whome he alligneth the fine lessons following. Rom.14.11. Rom.6.4. Col.2. 12.Gal.3.27.1.Pet.4.21.

22 He prosecuteth that he will prosecute certain other of their arguments: this he disculleth in the nert place, because they deeme baptisme to belong unto children, because it is geuen in remission of sinnes, as though all infantes were free of all sinne.

Ephe.5.26

1.Cor.11.17

23.24 The fourth argument is, that they reason of the precepts of the Apostles

Gods time, that none were admitted to Baptisme, but such as had professed their faith & repentance before: to this he answereth, in these two lessons. Eze. 16.20. Ephe. 2.10. Matth. 3.6. Acts 2.37.

25. The fift Argument is, that of Christes wordes well understande, they frame that present regeneration is required in baptisme. To this first he answereth, that there is no mention made of Baptisme, but that Christ sheweth the manner howe God doth regenerate us, namely, by water and the spirit, as though hee shoulde say, by the spirite which in cleansing and watering faithfull soules, doeth the office of water: therefore water and the spirite is simply to be taken for the spirite, which is water. The like speach is vsed in Matthewe. Iohn. 3.31. Matth. 3.11.

26. Moreouer he proueth by a naturall sense of that place, that their false invention is to be reiected, which adiudge all those that are not baptised to eternall death. Matth. 19.14. Matth. 28.19.

27. The sixth argument they take of the commandement and example of

1. Cor. 11. 28
* Although Musculus in his common places thinketh otherwise, the Supper may be given also to infants, but he sheweth not wherein, that it commeth to pass.

Cap. 17.
Of the holie Supper of Christe, and what it availeth.

1. He that beleeueth the summe of the Doctrine, from the 1. to the 11. And moreouer, how vnlawfully certaine knaues, from the 12. to the 50.

2. But as touching the first: first he sheweth, what it is that God doeth in vs, from the 1. to the 4. Afterward, how and in what sort it is done, from the 5. to the 11.

1.Cor.10.1.

3. What signes they are, and to what ende they were instituted for vs, that is to say, to retaine the spirituall vnion of Christ with the faithfull.

Iob.6.51. 1.Cor.11.24.

4. Of the vaine vaunts of the Papistes, and of the true vse of the Supper.

5. The whole substance thereof is conteined in the Supper of the Lorde: and the same doeth manifestly appeare by the wordes themselues.

Mat.26.26.

The efficacie therof is faith, & not only simply & without higher consideration doth reache to vs the benefite of Christe, as it doth giue to the same his due ioint ornament.

Hauing briefly compiled & gathered by the scripture, what one thing offereth him selfe to vs, & by what meanes (as I said in the first parte of application) we receiue the same by faith, yet is there we must reache a little further, not only to faith, but also to the effecte of faith.

Iob. 6. 33.

Faithe is confirmed by the authorite of Augustine & Chrysostome. Augustine sayeth, that three thousande men which were conuerted at Peters Sermon, did drinke the bloud of Christe by beleeuing, which they had shed by cruell dealing.

Ham. in Iob. 31. Act. 2. 40.

Chrysostome sayeth, that Christ doth not only by faith, but also in deede make vs his bodie: meaning that we doe not from any other where, then from faith receiue such a benefite.

Hom. 3.

7 Neither

Cyrill.

grounds

2. Cor. 10. 18.

then

[illegible] 21.01.10.1

[illegible] 2.4.1

Rom.8.9.11.

[illegible] taketh

loueth not the communion of the flesh
and blood, but teacheth that the spirit ar-
gone loueth that men receiue wholy
Christ, and haue him dwelling with vs.

13 The schoolemē thought more shames
fulle, but he calleth to mind afterwards
the reason wherby they place Christ in
the formes of breade, they feigne if

14 Wherupon came forth the errors of
transubstantiatiō, fained against y scrip-
ture and all reason, but many haue ta-
ken the occasion of cōuersion, but in y sense
which admitteth no transubstantiatiō,
neither can the signification of the Sup-
per otherwise agree, except the substāce
of the outward signes remaine, for there
must be visible bread wherby the mean-
wherby that heauenly bread may be fi-
gured, which in the scripture is mentio-

15 This also did helpe much to
bring them into this error, that cōsecra-
tiō was as much among them, as the
exorcisme or inchantment, not knowing in the
meane while this principle, that the
worde is a Sacrament, for none but
a man can rightly vse the worde, in the
ministerie

reuerd:

Ioh. 6.

1. Cor. 10. 16.
1. Cor. 10. 16.
Luc. 3. 16.
Ioh. 6.
Mat. 26. 26.
Mat. 26. 26.
Rom. 3. 27.

Ac.17.6.
1.Cor.10.4.

1.Cor.10.16.
Ph.2.6.

Im.11.9.

Pſal.69.21.

other then a grosse participation, but to
the fiction of consubstantiation.

17 And that they may maintain their
errour, some of them contende that the
measures of Christs bodie doeth extende
so farre and wide, as heauen and earth
reacheth, some thinke that it is infinite,
ly so, that this bodie that is giuen in
the Sacrament is glorious and immorta-
tall, but it may be asked what maner
of bodie Christ gaue to his Disciples
the day before he suffered? one not im-
mortall? for that he gaue the same
mortall bodie vnder two within a litle
after, to be beaten, and be put to death, Mat. 19. 26.
shamed his glorie to be seene to fewe on-
ely. True it is, but this will make by
consubstantiation, to giue them a taste of im-
mortalitie for an houre.

18 But of this errour of consubstan-
tiation, it must necessarily follow, y the
body and bloud of the Lord (because the
signes are vnlike, the one from y other
by kinde) must bee severed the one frō
the other: but the same participation
which we stand vpon, doeth serue well
that the gates against this errour.

19 On the cõtrary, he sheweth what presence of Christs body we should assigne in the Supper of the Lord: which also he thinketh it needfull diligently to be defended and assured.

20 The better he may performe the same, he taketh vpon him to entreat of this institution, specially to shewe with how false enuy the aduersaries doe burthen vs, when they crye out that we depart from the wordes of Christ: but this reproch may be cast vpon their owne pates, as hee manifestly sheweth by a naturall interpretation of the wordes, and certaine other arguments.

Mat. 26. 26.
Luc. 14. 22.

21 For no other cause then for affinitie, which the things signified, haue with the signes, is the name of ỹ thing giuen to the signe, which he sheweth by certaine places of scripture and by Augustine. Circumcisiõ is a couenant: the Lambe is the Passeouer, the sacrifices of the lawe are expiations, the rock out of which water flowed in ỹ desert, was Christe: God appeared to Moses in a bush, the arke of couenãt is called God the face of God, & the one is called the holy Ghost. Wherefore saith Aug. is

the

the patience of Christe, that he receiued Iudas to the banquet, whe he communicated deliuered to his Disciples the figure of his bodie and blod.

Aug. in Psal. 3.

2 Now litle it helpeth them, y they haue so much vsed the worde (this is) and by many examples conuinceth that, because they say that the vehemencie of the verbe substantiue (is) is so great, that it admitteth no figure, which is false, as by many places of Scripture is proued. In the words of Paul is the substantiue verbe, where he calleth the bread, the communicating of the bodie of Christ, but the communicating is an other thing then the body it self. Again, this shall be to you a couenant for euer, the Rocke was Christ. The holie Ghost was not yet, because Iesus was not yet glorified. If they abide fastened to their rule, the eternall essence of the holie Ghost shalbe destroied, as though it toke beginning at the Ascention of Christ. Paul saieth that the Church is Christ, for bringing a similitude of the bodie of man, he addeth so is Christe, in whiche place he vnderstandeth,

1. Cor. 10. 16.

Gen. 17. 13. Ex. 1. 12. 43.

Iob. 7. 39.

1. Cor. 11. 12.

hath

Ioh. 14. 22.
Mat. 26. 11.
Act. 1. 9.
Luk. 24. 2.
In Psal. 3.
Luk. 3. 21.
Luk. 24. 39.
Ioh. 20. 17.

to conclude, for to what purpose? Howsoeuer he wadeth about those arguments which they doe obiect, but chiefly the fourth, and confidently that they say nothing, although not by one word: for they yet by circumstances doe make the name of Christ a Spirit.

30 What we may giue them, which they prate of the inuisible presence, yet be they neuer so many, shall not auaile Christ vnder the bread, vnlesse they also ioyne to continue the vnnaturall roundnesse of the obliquitie of his bodie, but the same is verie neare the heresie of Eutiches & Nestorius. Hee answereth also the places which they are wont to cite for themselues.

31 There can be no other presence of Christs flesh, than that gross presence which they imagine, while they place the same in bread by a secrete vnion of the holie Ghost.

32 Hee sheweth what the name is, where he confesseth that he scarcely affirme nothing of the manner.

33 And to hauing contayned those things which seemed to belong to the

ly Supper on Gods behalfe exhibiting: Howe he cõmeth to those things which moreouer belong to our partes; that is to say, our cõmunicating is brought to passe by the worke and power of the holy Ghost, although that be set against the true and reall eating, what so euer we teach of spirituall, yet the same respecteth nothing els but what soeuer we teach of the spirituall: hereupõ it followeth, that dogs & reprobats as they would haue it, receiue not ẏ body of the Lord.

34 And although they brag that Augustine doeth fauour them, because he hath written, that nothing is abated from the Sacramentes by the malice and infidelitie of men: yet by many such places he proueth that he far other wise thought, & Cyrill is of the same iudgement. Augustine vpon these words, He that eateth my flesh, and drinketh my blood, shall not dye for euer, sayeth plainely, the power of the sacrament, not only ẏ visible sacramẽt, & verely within, not without, he that eateth it with heart, not hee that presseth it with teeth: whereupon he concludeth, that the sacrament of this thing, that

Ioh.6.1.
Hom.in Ioh.26.

Hom. Iob. 59.
Hom. 62.
2. Cor. 12.

Col. 1. 12.

Psalm. 78. 19

Luke. 2. 13

1. Cor. 10. 18

Titus. 1. 15
1. Cor. 11. 29

nely that euery man in ordy examine
1.Cor.11.28. him selfe: and what that examination
is.

41 The examination which commonly the papistes haue, was rather a cruell torment, than an examination, and debarred altogether from the supper of the Lorde.

42 What that true examination is, and who are they that come worthily.

43 As concerning the outwarde vse of doing, there is much difference and therefore of some euille restrained to a certaine detellition: and how the supper of the Lorde may most decently be administred.

Luke.22.17

44.45 The participation of the supper ought to be had in often vse of all Christians, as is shewed by the practise of the olde Churche, and the decrees of the olde Fathers: and how seuerely some of the Fathers did condemne in this behalfe, the slouthe of the people.

Acts.2.24

46 The custome that commandeth to communicate once euery yeare, is a most certaine inuention of the Diuell,

abstracte drawe not little on the fruit, of a very euill fountaine.

47 It was also an inuention of the Diuel, that in the Supper of the Lord, the cuppe is denyed the laytie: and it hath nothing auayle them, that by this meanes they say they auoide many dangers, neither is it necessarie for the distributing of the blood in the body to distribute both.

48 We shall reply against them two other standing holes, and the last thereof is, that the cup did belong to the Ministers only: this he proueth to the end of the Chapter, setting before them fiue reasons: two in this place.

49 The second whereof, he expoundeth at large, & strongly confirmeth it.

50 The other three.

Chap. 18.

Of the Popish Masse, by which sacrilledge the Supper of the Lorde hath not only beene prophaned, but also brought to nought.

FIrst, he sheweth howe many wayes

not

Heb.5.5
Psal.110.4

Heb.9.11

nothing

Esd. 19. 20

Heb. 9. 16.

1.Cor.10.16

Heb.9.4

Gal.3.3

should be more manifest and plain, and free from the false & malitious allegations of the envious; he taketh upon him to dispatch in few words, what hither to he signifieth by a sacrifice, and what by a Priest: the Sacrifice, that is to say, another washing away of sins, another giving of thanks, according to the former sense, is nothing else, but the death of Christ. Exo. 29. 70

In this sense, neither the Supper of the Lord is a Sacrifice, nor them Priests can be saide to administer it. Heb. 5. 4.

It is that vanitie Plato doth sufficiently rebuke, where very merily he scorneth them to scorne, who leaning to such Sacrifice, live carelesly, that think their punishments are redemed by such Sacrifices.

Under the other kinde all the duties of Godlinesse belong to God, and the offices of charitie to our neighbour, but it is occupied only in the magnifying and exalting God, and may not be separated from the Church. Mala. 1. 11. Rom. 12. 1.

47 Such

17 Such workes were not only reprehensible in the native Wellament, but also in the olde manner of sacrifices: in this sense all the faithfull are priestes.

Esa.141.2

18 After she hath thus laide these things, she concludeth that the abhominations of the spouse is more cleare, that no man can be ignorant thereof: for the coppe is of the, as hath made the kings of the earth drunken, and Helen herselfe.

19 She repeateth briefly a summe of them which is pertaining to both of the two sacramentes: and addeth the cause why the Supper should so often be receaved, and not the Baptisme: and that no other way ought these sacraments

Esa.40.13
Rom.11.34

20 The faithfull ought to be contented under the kingdom of Christ with these 2. howsoever diuers they were geuen to the Iewes: and to this end, these are called newe thinges, least any man deceaue him selfe with a vaine expectation of some newe doctrine or reuelation.

Mat.26.13
1 Cor.10.3

Cap. 19.

Of the fiue falsly named Sacramentes: where is declared, that the other fiue which haue hetherto commonly taken for sacraments, are not sacramentes: and then is shewed what manner of things they be.

FIrst he defendeth fourth generally certaine things of the vniuersall, from the first to the fourthe: and then he pertaineth to the speciall disputing, seuerally of euery one, from the 4. to the 37. He taketh not in hand this contention about the name, for feare of irritating, but he is lead for waighties causes to fight against the abuse of it.

It is not in mans power to institute sacramentes, and the same is in no mans power, but Gods. Wherefore it is good inough that some difference be kept betweene Sacramentes and other Ceremonies, lest all things passe into Sacramentes. A Sacrament ought to be a witnesse of the good will of God towardes vs, wherevnto no man nor an-

gell

gell can be witnesse, forasmuch as none hath beene of Gods counsell.

3 Where can no where be founde among Ecclesiasticall writers the number of 7. sacraments. And Augustine acknowledgeth 2. only of this sort.

4 Descending to the formes, and first to confirmation, hee sheweth what in times past it was.

5 Moreouer what afterwarde was brought in, and how falsly they named it a Sacrament: It may be demanded of them, as it was demanded of Iohn by Christ, whether it be from heauen, or from men: if from men, then it is vaine and trifling: if from God, then it is to be allowed, but they can neuer proue.

Mat. 12.25

6 But seeing there are two thinges wherewith they are wont to defende this their rightfulnesse, that is to say, the examples of the Apostles, & customs of antiquitie: As touching the first, the example of the Apostles let doone, hee proueth that it hath no similitude with their wrongfull imitation.

Act. 8.15
Iohn. 7.37

7 He letteth out the same more plainly by the like example of Christ, & more briefly vrgeth it: because beside the ex-

ample of the Apostles which they cite,
they adde not only oile, but also name it Gal.4.2
w̄ a sacrilegious title, while they cal
it, The Oile of saluation. As the brea-
thing of Christ vpon his disciples was
but for a time, for he did it but once: so
also the manner of the Apostles laying Acts.8.15
on of hand, was but for a time, where-
in it pleased the Lorde that the visible
graces of the holy Ghost shoulde be di-
stributed at their prayers, not that they
which came after, shoulde pray like,
and without the thing in deed, counter-
faite an emptie rilde signe, as these
apes doe. As for their Oile, Paul hath Gal.4.9
taught to beware of suche beggerly
trash, & they that call it the oile of sal-
uation, for as vere the saluation which
is in Christ, they deny Christ, and haue
no part of his kingdome. In the sacra-
ments two thinges are to be looked for:
the substance of the bodily thing which
is set before vs, and the forme that is by
the worde of GOD printed in it,
wherein lyeth the whole strength in
respect therefore that the bread, wine,
& water, that are the sacraments offe-
red to our sight, do kepe their owne sub-

stance, this saying of Paul is always true, Meate for the belly, and belly for the meate, GOD, shall destroy them both, for they passe and vanish away with the fashiō of this world. But in respect that they are sanctified by the word of God & they may be sacraments, they doe not solue vs in the fleshly, but doe truely and spiritually touche vs.

1 Cor. 6. 13

§ But more plainely to touche the same, he exhorteth more neerely to beholde their confirmation, and more diligently to examine the same: for from hence forth with their wicked, false inuentions proceede: first, because they say the holy ghost is giuen in Baptisme to innocentie, in confirmation to encrease of grace: In Baptisme wee are as newe begotten to life, in confirmation wee are prepared to battell, so they say that Baptisme cannot bee done without confirmation. A most filthie scabbe: for wee are in Baptisme buried together with Christ, being made partakers of him, that wee may bee all partakers of his resurrection, which fellowship with the death of Christ is the mortifying of the flesh, and quickening

Rom. 6. 4

of the spirite: for that our olde man is crucified, that wee may walke in newnes of life, this is to be armed in battel. *Acts.8.16*

Where Luke saith, That they were Baptised in the name of Jesus Christ, which had not received the holy Ghost, he doth not simply deny that they were endued with any gift of the holy Ghost, which believed in Christ, in hearte, and confessed him in mouth: but hee meaneth of the receiving of the holy Ghost, whereby the open powers and visible graces were received. So the Apostles received the spirite on the day of Pentecost, where as it had ben long said of Christ: It is not you that speak, but the spirite of my father which speaketh in you. *Acts.2.4*

The worke of God is that they which are baptised in Christ, have put on Christ with his giftes. The worke of all the Quintens is, that they receiued no promise, by which they may be armed in battels. *Gal.3.27* *De Consi. dist. Cap.5.P.*

Another is, as they say, they cānot be fully Christians, but by this meanes, they worke nothing: But I had thought that whatsoeuer things wee

tained to Christianitie were al set forth in writing, and comprehended in the Scriptures. Now as I perceaue, the true forme of religion is to bee sought and learned from else where then out of the Scriptures, therefore the whole wisedome of God, the heauenly truethe, the whole doctrine of Christ doeth but begin Christians, and vile maketh them perfect. The Apostles and many Martyrs were in pure state which had no oile at that time made.

Lib. Cap. I.
se Dist. 5
Aurelium,
p. vi. Icium.

16 Thirdly, because they would haue this their annointing to bee had in more reuerence then Baptisme: and that first, because it is bestowed of a more worthie maner, by reason whereof they bewray themselues for Donatistes, which measure the force of the Sacraments by the worthinesse of the Minister.

17 Moreouer, because it is in the more worthier part of the body, which bringeth more force of vertue, as they babble.

12 As touching the antiquitie of this custome, first he denieth that this can defende them, if it were so: Moreouer, he sheweth that no suche thing was knowne to the Fathers, and when they spake of confirmation they were of a farre other minde then these are.

13 That old confirmation was such as it ought to bee restored, which was catechising.

14 As touching repentance, first he sheweth what the solemne vse of laying on of handes was with the fathers, which they make as it were a foundation of this Sacrament.

15 Moreouer it is not agreed vpon among themselues, by what reason and in what sense repentance should be called a Sacrament, whatsoeuer it be, the definition of the Sacrament doeth not agree to it.

16 They may much more colourably call absolution of the Priest, a Sacrament then repentance, notwithstanding that which they feare, may be obiected on the contrary.

17 In what part soeuer they haue set the Sacrament, it is not truely a Sacrament, and so much the more it certainly they doe, when they set it out with such repoze, calling it a second boyd after thy wzacke.

18 The third fained sacrament is ex-treme vnction: as if, he diſcuſſeth what it is. Moreouer what it is by the place Iames, which they cal for their defence to be perteined, after which maner the Apoſtles did: but after the grace of heal-ing was vaniſhed away, and al other myracles which the Lord commanded to make the new preaching of the Gos-pel marueilous for euer, the ſignes also were taken away.

19 They can by no other reaſon make a Sacrament of this ointment, then of all other ſignes, which are rehearſed to vs in the Scripture: neither is there any power in their annointing at this day. They may as well appoint tongs, ſoaly to withdraw in, wherewith at the laſt ordinary reconcyles of ſinners, the-ſe men may plunge themſelues in the ſame

as well lye along vpon dead men, because Paul rayled vp a dead child with lying vpon him. They may make clay made of spittle and duft, a Sacrament as well. Iob.9.7. Act.20.10.

20 They are inimicus to the holie Ghoſt, which make a ſtinking oile, and of no force, to be his power: but whatſoeuer it be, it is no Sacrament. The Apoſtles by the ſigne of Oyle openly teſtified, that the grace of healing cõmitted to them, was not their own power but the power of the holie Ghoſt. They might as well proue that euery Doue is the holie Ghoſt, becauſe he appeared in that fourme, as to ſay, all Oyle is the power of the holie Ghoſt. Mat.3.16. Iob.1.32.

21 What differẽce is betweẽ Iames annointing and their fatneſſe: Iames willeth that ſick men be annointed, but they annoint them halfe dead: Iames willeth ẏ Elders ſ annoint, they ẏ pety ſacrificing Prieſts: Iames willeth the ſicke to be annointed with common Oyle, they vouchſafe to haue none other Oyle, than that which is by the Biſhop halloued, that is to ſay, wor- Iam.5.14.

med with much breathing, enchaunted with much mumbling, with knee bowing nine tymes in this manner thrise, Hayle holie Oyle: thrise, Hayle holie Chrisme: thrise, Haile holy Balme.

22 The fourth place in their register hath a Sacrament of order, but ỹ same is so fruitfull, that it bredeth out of it selfe seuen litle Sacraments: speaking whereof, he setteth downe two things to be discussed: first howe many & how vnsauorie absurdities they thrust in vnto vs, when they goe about to commẽd to vs their orders for Sacramẽts: and first that they make seuen, he sheweth that it proceedeth of ignorance and too much vnaduisednesse, neither doo they agree among them selues howe many and what orders they bee.

23 Moreouer howe wrongfully in euery one of them they make Christ fellowe with them, whereby they may the more commende their folly: first they say, Christ executed the office of a doore keeper, he signifieth him selfe to bee a doorekeeper, and a reader, an Exorcist,

Iob. 2. 15. Iob. 10. 7.

an Acoluth or foloiner of a Subdeacō, and a Deacon, and a Priest. They call the name of Acoluth a Cerofenar a Taper bearer, a worde of sorcerie as I think: for in no language was it at any time heard of: for Acolythos in Greeke signifieth simply a folower. Ephe. 5. 2.

24 Thirdly that a great parte of the are nothing else than vayne names, hauing with them no certayne office.

25 Wherefore remming to the second, that is to say, whether the Ceremonie which they vse in ordaining Ministers, ought to be called a Sacrament: first hee sheweth with what vanitie they haue them in the crowne.

26 Where also he sheweth howe foolishly they drawe this their crown from the Nazarites, from Priscilla, Acyla, and Paule. Albeit no where read of Priscilla and of Acyla, it is doubtfull: and Paule did it not for satisfaction, but for to serue the weakenesse of his brethren. Act. 18. 18. 1. Cor. 9. 20.

27 From

27 From whence this their shauing had beginning, he teacheth out of Augustine. Moreouer when he hath sufficiently spoken of shauing, he reciteth certaine other foolish Ceremonies whereby they consecrate their owne keepers readers, Exorcists and followers prouing that all these are vnworthie to be honored by the nature of a Sacrament.

28 Thirdly comming to Priestes or Presbiters, first he sheweth that that office as it is among them, is iniurious to the Priesthood of Christe, because they themselues professe that they offer the sacrifice of apeasement. Christ commanded distributers of his Gospel and mysteries to be ordained, not sacrificers to be consecrated.

Psal.110,4. Heb.5.6.

29 Moreouer comming to the Ceremonies, first he sheweth howe vnadui-sedly they haue imitated, bloting by the example of Christ: but the Lord did many things that he would not to be examples vnto vs, he shewed a proofe of his diuine power, when in blotting vpon the Apostles, that they receiued vnto the grace of the holie Ghost.

Iob.39.22.

30 More-

30 Moreouer he reproueth their anointings, which they alledge out of Exodus. For following ý, they must also followe many other Iewish ceremonies which God then commaunded. Exod. 30.30.

31 Last of all, he denieth that their impositiõ of hands hath any place here.

32 Fourthly, hee rebuketh the Ceremonies, whereby Deacons at the first were ordained.

33 Moreouer Subdeacõs. And cõcludeth of all in general, that ý holy Ghost is not included by such foolishnes: and for that cause they deserue not the name of Sacraments.

34 The last is Matrimonie: that is no Sacramẽt. And ý better to proue it, first he taketh away their reasons, and proueth that many Sacraments would ensue, if a man might reason as they do: they say it is a good and holie ordinance of God, therefore a Sacrament: so are all honest occupations, yet no Sacraments: they say, it is a signe of a holie thing, that is of the spirituall conioyning of Christ with the Church: Wherby may many Sacramentes arise. For

Paule

Paule sayeth, as one Starre differeth
1.Cor.15.41. from an other in brightnesse, so shal the
Mat.13.31. resurrection of ye dead be: there is one sacrament. Christe sayeth, the kingdome of heauen is lyke a graine of mustarde
Iob.15.1. seede: there is an other Sacrament. the kingdom of heauen is like vnto leauen: there is the third. The lorde shall feede the flocke as a shepheard: the fourth. The Lord shall goe forth as a Giaunt. the fifth. So many parables, so many Sacraments: yea, and yet must be a Sacrament also. As is good to ofte as we se a Vine, to call to minde, which Christ sayeth, I am a Vine, ye are the branches, my Father is the Vinedresser. And so ofte as we se a shepheard
Iob 10.11. with his flocke comming towardes vs, to call to minde, I am a good shepheard, my sheepe heare my voyce: but if any man adde such similitudes to the number of Sacramentes, he is meete to be sent to Anticyra to gather Helleboz to purge his franticke head.

35 Moreouer he teacheth by interpreting the place of Paule, that it maketh
Ephe.5.19. nothing for them to make a Sacrament.

Paul

Paul to shew to maried men what singular loue they ought to beare toward their wiues, setteth the Church to them for example. For as he powred out the bowels of his kindnes vpon the church which he had espoused to him selfe: so ought euery mā to be affectioned to his wife. When Eue was brought into his sight, whom he knewe to haue bin shapen out of his side: this woman, sayeth he, is bone of my bones, and flesh of my flesh, which Paul testifieth was spiritually fulfilled in Christ and vs, when he sayeth, that we are members of his body, his flesh, and of his bones, yea and one flesh with him: then he addeth, this is a great Mysterie: whereby he expresseth that he speaketh not of the fleshe conioining of man and woman, but of the spirituall marriage of Christe & his church, and truely it is a great mysterie that Christ suffered a ribbe to be taken from himself, wherof we might be shapen: that is to say, when he was strong, he willed to bee weake, that wee might be strengthened by his strength, that nowe wee maye not our selues

Gen. 2. 23.

Gal. 2. 20.

liue,

line, but he may liue in vs.

36 Thirdly, he sheweth how it came to passe, that they fell into suche errour, that is to say, by the worde of the Sacrament euil vnderstood: And moreouer he reckeneth vp three absurdities, which presently breake in, that at the first it is graunted that mariage is a sacrament. These giddie heades after they haue called mariage a Mysterie or Sacrament, doe call it vncleanneſſe defiling & fleshly filthines. Some haue foūd out two Sacraments here: the one of God & the soule, in the betrothing man and woman, the other of Christ and the Church, in the husbande and the wife. an other absurditie is this, that they affirme that in the Sacrament is giuen the grace of the holie Ghoſt, they teache that that copulation is a Sacrament, and they denye that at copulation the holie Ghoſt is at any time present.

37 Last of all, when they had once obtained the same, they reserue to themselues the hearing of cauſes of Patrimony: and made lawes whereby they might establish their tyrannie, partly

manifeſtly

manifestly wicked against God: and partly most unjust towards me, whereof many are there recited.

Cap. 20.

Of Ciuill gouernment.

FIrst he sendeth forth certaine things in generall, from the 1. to ỳ 3. Moreouer deuiding the whole matter into three partes, he prosecuteth euery one seuerally, from the 4. to the 32.

After he hath aboundantly spoken of spirituall gouernment, which respecteth the soule, he doeth necessarily descende to that other, which tendeth to the gouernment of a ciuil life: and to the intent he may meete with a double euill, whereof the first is, that Barbarous and madde men doe furiously goe about to ouerthrowe the order established by God, but sith they doe it for this cause, as though Christian libertie coulde not stande, it is shewed against them that politike administration is not against Christian libertie. Gal. 5. 6. 1. Cor. 7. 22.

And when they cry out, that the ciuil administration is vnmete for Chri-

stians, and that such in it selfe, that it repugneth Christian profession on both partes: Against both which it is shewed that it is such as either in this life doth begin after a sort immortalitie, and is very profitable for vs.

3 This same hee prosecuteth, proving that ciuill gouernment is not only profitable for vs in earthly matters: but also to defende & increase the kingdome of Christe. Moreouer that the matter may more plainly goe forwarde, he diuideth this gouernment which he speaketh of, into three partes: that is to say, into the Magistrate, ye lawe and the people, speaking of euery one in order.

Rom. 13.8. Psal. 82.1.6

4 The Magistrats office is both commended to vs of the Lord with most honourable titles, and with the examples of the godly, which continue holily therein: As Dauid, Iosias, and Ezechias, Ioseph and Daniell, in Lordship Moses and Iosua.

Psal. 3.12.

5 Neither is that firm enough which they obiecte that the same in times past was appointed to the rude people, but not so vnto vs at this day. for the state

of

of the Church at this day is committed to ỹ defence & saluegard of Magistrates.

7 By this consideration great profit returneth to the Magistrates themselues, seeing that both may better walke vprightly before them with what equitie and diligence they ought to be occupied in their offices, and also may sustaine them in singular comfort. Ier. 48. 11. Deut. 1. 16.

8 They that raile at this holie Ministerie do not refuse the Magistrate, but cast away God, ỹ he should not raigne ouer them. Notwithstanding ỹ which they obiect, that dominion is forbidden by the mouth of Christ: neither is there any difference what kinde of gouernment it be: when we reason of giuing obedience, seeing it proueth that all are ordained of God. 1. Sam. 8. 7. Luk. 22. 25.

8 There are three speciall formes of ciuill gouernment: but whether is better it can not be defined. The state of the chiefest men tempered with common gouernment is the best, by ỹ vices defalt, yet all are of God.

9 Speaking of ỹ office of a Magistrat,

Rom.13.4. that is, to what ende he is set of God, hee sheweth that his office is extended to both tables: neither is he instituted only to attend on ciuil iudgements, but much more to haue regarde of religion, and for that cause he is armed with power, both for reward and punishment.

10 Against them that striue, that reuenge & sheading of blood is of that sort, that it becommeth not Christians: hee sheweth that Magistrates do not offend in punishing the wicked, that it should be one of the kings vertues, and an approbation of their godlines: too much desire of clemencie is verie pernitious, but on the other side alwaies they must take heed that gentlenesse be not abiect.

11 Hereupon it followeth, that all wars are iust & lawfull, that are taken in hand to execute publike vengeance.

12 That hindreth not, which is obiected out of the newe Testament, that there is no testimony or example which teacheth that warr is a lawfull thing for Christians, which he proueth by three reasons. but heere on both sides they must take heede that they bee not led by their

their owne desires or proper affection, more than publike sense: hereupon also it followeth, Warres, Leages, & other ciuill fortifications are lawfull.

15 And that the Magistrate may lawfully demand tribute or yerely reuenue although here also they must take heed, that whatsoeuer they be bold to do, they be bold before God in a pure conscience. Exe. 48. 21. Rom. 13. 6.

Comming to the second part of the treatise, to treat of lawes, wher in few words he sheweth what the profite and necessitie thereof is; he reproueth them of error, which deny a well gouerned common wealth, which neglecting the ciuill lawes of Moses, is gouerned by the common lawes of nations: first hee distributeth the lawes into three parts, into moral, ceremoniall, and iudiciall.

Moreouer he concludeth, after the scope of euery thing is diligently searched, that to euery nation libertie is left, to make such lawes as they shall profitable for them, so they were finished according to perpetuall rule of charitie. Gal. 4. 4.

16 This woulde bee plaine, if in all lawes two things were considered, that

as to say, the equitie and constitution of the lawe, the first whereof is one and the same, and therefore ought neuer to varie: the other, because it ought to depende of circumstances, and sometimes necessarily be diuers, and that be shewed by diuers examples.

Exo.22.1. Deut.19.18.

The third parte of the treatise is of the people, where first he expoundeth what profite of lawes, of iudgements of Magistrates, returneth to the common societie of Christians, from the 19. to the 21. Moreouer, howe muche priuate men ought to yelde to Magistrates, and also howe farre their obedience ought to proceede, from the 22. to the 32.

Rom.13.4.

As touching the firste, that he may shewe that the Magistrates office is not superfluous among Christians, he proueth that it is diuinely ordained, that by his hand and succour wee being defended against the maliciousnes and iniuries of wicked men, we may liue a quiet and a safe life: but here must we haue to doe with two kinde of men, the first of them is, which in straining by the weakenesse of the minde excesse mea-

sure.

sure.

18 What that gouernment is, to the rule whereof men ought to direct themselues.

19 The other is of them that precisely condemne all contendinges at laye. but they doe also refuse and despise the ordinance of God; & seeing by the principall places they are wont to defende their opinion; first that they say, that to Christians is forbidden reuenge. Christians may not with affection or boylinge heate of reuenge to bee corrupted, nor be touched with displeasure of priuate iniury, but only may haue a mind to withstād the enterprises of a mischieuous man, that they may not hurt the common weale. We must thinke that the Magistrates reuenge is not the reuenge of man, but of God, which he exerciseth and exerciseth by the ministery of man, for our good. *Act.22.1.* *Rom.13.4.*

20 Moreouer because Christ seemeth to forbid to resist euill, whereby is ment that men should patiently beare all the iniuries and reproches of the malicious, so farre forth that when they *Mat.5.39.*

haue receiued one iniury, they should be ready to receiue an other, promising themselues all their life long, nothing els but a continuall crosse, not minding to seeke eye for eye, or tooth for tooth, as the Pharisies taught their Disciples to desire reuenge, but as they are taught by Christ, to suffer their bodies to be mangled, and their goods maliciously to be taken from them: and of their owne accorde to forgiue & pardon those euils that are done vnto them, committing vengeance to the Lorde, to whom it belongeth: but yet this enemnes & moderation of minde, shall not withstand but that the friendship towarde their enemies remaining safe: they may vse the help of the Magistrat to the preseruing of their goods, or for zeale of a publike commoditie, may sue a guiltie & pestilent man to be punished, whome they know can not bee amended but by death.

Exod. 5.39.

Leuit. 19.18.

21 Last of all, because they say Paul did wholly condemne, in the Corinthians, contentions & strifes: but this was because among the Corinthians in their Church vnmeasurable rage of striuing

1. Cor. 6.6.

at

at law that they made the Gospell of Christ and whole religion open to the cauillations & euill speaking of hyred lyers whych is the thyng y I will blame them of, not by violence by their intemperances of contentions they brought the Gospell in daunger of the vnbelieuers, and also they striued among themselues, bycause they were

22 As touching the lawe there are two thynges principally which priuate men owe vnto magistrates, that is that they thynke honorably of their office.

I. Pet. 2. 17
Pro. 24. 21
Rom. 13. 5

23 Moreouer that they declare obedience not making commocion, nor faithlye breaking into the office of the Magistrates.

24 Moreouer that all men owe confesse that they owe them selues to good Princes, yet there are many that cannot be perswaded that they owe suche thinges to tyrants.

The Prince is the pasture of the people, the kaper of peace, the protector of righteousnesse, and the reuenger

of innocentes.

25 But the worde of God commandeth, that we be subiect not only to good princes, but also to all which haue dominion in possession, although they performe nothing lesse, then that which pertaineth to the duetie of Princes.

Iob.34.30
Ose.13.11

26 That he may obtaine ỳ same, he proueth two things out of ỳ scriptures: first that kinges are not appointed, but by the prouidence and singular doings of God. Moreouer, from them are admonitions geuen, that we should obey them: first out of Daniell, Nabuchodonozer the conquerer of Hierusalem, was a strong inuader, and destroyer of other: yet it is said, That the Lorde gaue him the lande of Egypt, for the seruice he had done to him in wasting it.

Daniel.2.21

4.kinges.24

Moreouer out of Jeremie.

27 Neither doeth that obiect which they obiect that that commandement was peculiar to ỳ Israelites, seeing he teacheth all men of right that to whom soeuer the kingdom be geuen, they serue him: this he proueth by certaine testi-

Iere.27.5

Pro.28.2
Iob.12.18

monies

monies, and by Dauids example.

29 By what cogitations they ought to bridle their impacience, which liue vnder wicked and mischeuous tyrants for in the Lords hands are kinges, and the bowings of kingdomes, & hee only will reuenge their euill doings. Yet in the meane time, the Lords is wonted bridle the licentiousnesse of tyrants: and that he doth two waies. So hee deliuered the people of Israell out of the tyranny of Pharao by Moses, and out of the violence of Chusa king of Syria, by Othoniel, and out of other tyrannies by other kinges or iudges. So hee tained the pryde of Tyrus, by the Egyptians, the insolence of the Egiptians, by the Assyrias, the fiercenesse of the Assyrias, by the Chaldees, the boldnes of Babylon, by the Medians and Persians, when Syrus had subdued the Medians, and the vnthankefulnesse of the kinges of Iuda and Israel. Ephe. 6. 1. 1. Pet. 3. 7

31 Howsoeuer this one thing alwaies lieth on priuate men, ý they obey their princes whatsoeuer they be, yet this letteth not, but ý there may be some popular Magi-

Magistrates, in whose power it is to re-
sist the crueltie of kings, and to defend
the liberties of the people.

So farre forth must Magistrates
not be obeyed, as their will are swer-
sowde to sayne with the worde of God.
Dan.3.2
Ex.1.12.
The displeasure of the king is the mes-
senger of death, but we must listen to
the heauenly Herolde Peter, who saith
Acts.6.22
We ought rather to obey God than
man. And Paul chargeth vs forwarde
with this, that we are therefore redee-
med with so great a price, as our redēp-
tion cost him, lest we should not
1.Cor.7.23
serue our selues in the seruice
to obey the peruerse desires
of men, but much lesse
should we be bonde to
wrongfull lustes.

FINIS.

¶ IMPRINTED
AT LONDON AT THE
THREE CRANES IN THE VIN-
tree by *Thomas Dawſon*, for Willi-
am Norton, dwelling in Paules
Churchyard at the Signe of
the Queenes armes.
1580.